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AN
A B S T R A C T
FROM THE
W O R K S
OF
JOHN HUTCHINSON, K
ESQUIRE.

BEING
A SUMMARY of his Discoveries in
PHILOSOPHY and DIVINITY.

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Page 289. line 7. from the foot, for משה read
משה.

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A B S T R A C T

FROM THE

Introductory Preface of the Editors of Mr. Hutchinson's Works.

IT might be amusing to know something of Mr. *Hutchinson* in private life, his character, and station in the world; but since something of that kind will occur in one of his books, further inquiries have not been made, nor is it of much consequence to describe him further than he is admirably pictur'd in his own writings. There he appears searching for knowledge in a tract beaten by few: with the dark bowels of the earth for a school, and the inspired light his guide, he was enabled to trace the footsteps of divine wrath, in that stupenduous act of power, the dissolution of the earth, reduced by an universal *deluge* to its primitive chaos, and afterwards re-form'd in the manner *Moses* describes in his first chapter.

The *Mosaic* principia, as insisted upon and explained by our author, have sufficiently overturned most of those prejudices which have hitherto disgrac'd the sacred writings, and given too much scope to the frothy ridicule of libertines. Here the veil is taken off *Moses* and the *Prophets*, the anti-ent hieroglyphics are found equally pregnant with philosophical knowledge and the important truths of

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Christianity, and the reasons largely explain'd why that inestimable treasure the HEBREW scriptures has lain so long wrapt in obscurity.

As to Mr. *Hutchinson's* private character, (notwithstanding the malicious and frivolous reflections cast upon it *privately*) the editors, who knew him well and intimately for many years, aver it to be unexceptionable, bating such human frailties as the best of men are subject to; that he shew'd himself a true and serious Christian, whose behaviour was the fruit of a faith founded upon the strongest and most rational evidence. He was able himself, and has taught and enabled others, to give a reason of the hope that is in them, taken from the first and best of languages; so that now even the unletter'd part of mankind study the original scriptures with alacrity and success.

Here those essential articles of our faith, which, thro' ignorance of the *Hebrew* tongue, were almost disputed out of the world, are establish'd as on a rock; and our author has now made it an easy matter to prove to conviction a *Trinity* in one substance, the oath of mercy entered into by the invisible Great Ones before this world, and the *coming forth* of one of them to assume our nature and atone for our offences, while the *Third* engaged to support us by his influences against our potent and subtle adversary. These writings explain the names of *their* titles and offices, the manner of each performing his part, and the duty requir'd of us, from the genius

THE EDITORS PREFACE. 3

nius of the primeval language, conveying the clearest ideas by means of hieroglyphics, or sensible and emblematical descriptions ; and all this illustrated from the purest principles of philosophy, pointing at the *heavens*, or aerial matter, in its threefold condition of *fire, light, spirit*, its perpetual motion and mechanical agency, whereby it performs *all* the operations of nature, and was therefore worshipped by the nations who forgot the invisible Trinity, and gave themselves up to imagination. Now we know what they meant by *Jovis omnia plena*, and that even then they spoke better philosophy, than the moderns do, when they talk of a *vacuum* and occult qualities.

Unfortunately for the Christian world, the construction of the *Hebrew* bible (that great charter and repository of our religion) has been left to a set of men, who, besides their inveterate enmity to the Lord of Life, whom they crucified, are the most prejudiced and ignorant creatures upon the face of the earth, and as such condemned under a signal and apparent curse ; whose forgeries are the very *mystery of iniquity*, and themselves literally *Antichrist*. This will be afterwards more fully laid open, in their invention of *points*, which seem contrived to preplex the text ; of a farrago of *traditions*, mostly a banter upon common sense ; of a *grammar*, which darkens and perverts the most essential truths. Our author, following the footsteps of Christ and his apostles, warmly cautions.

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us against them, has marked them out by distinguishing and indelible characters, and led us to an infallible antidote against their virulence. Snatching the divine book from their unhallow'd hands, he removes the blots in the translation, opens the *secret places*, enlightens the *dark corners*; so that, in its native simplicity, it appears the only book that contains real learning, is alone worthy the study of men of parts, and admirably suited to explain all the useful remains of antiquity.

Let those who complain of the obscurity of Mr. *Hutchinson's* style consider, that he was writing no romance, nor fairy tale; that a flow of soft and unmeaning words was little his business, who had to lay *things* before his readers, to teach them a science they knew not before, and to make them acquainted with the secrets of antient philosophy and divinity; that there was much rubbish to remove, many words to construe, and a variety of objections to obviate. His work was to clear the way, and to lay in materials for such as should have more leisure to play the orator: these may be equipp'd from his writings with language nervous and masculine, exact descriptions, and a proper choice of words; which, if they please and are able, they may arrange more agreeably. 'Tis true, there are likewise long periods, longer sentences, and more parentheses than one who reads to divert himself would chuse; yet whoever peruses him with care,
will

THE EDITORS PREFACE. 5

will find his trouble well bestow'd, and abundantly repaid.

Our author is justified by the divine command, in going back *to the old ways*, and *inquiring for the old paths*; nor can it be denied, that his researches are employed about matters of the highest importance: they concern the very essence of Christianity. He offers to prove the scriptures a regular, uniform, consistent system of natural and sacred truths; and shews us the steps of that ladder which God, in his infinite mercy to fallen man, let down from heaven to earth, as the means of communication between both. He appeals to our senses for the *perfection* of the *Hebrew* language, on which all his discoveries are founded; he insists that it is *ideal*, incapable of being wrested, and the primary source of real knowledge; and concludes, that all other tongues, compared with it, are but mere jargon, no better than the insipid babbling of infants. What more could he have done to excite our attention? and, if he has succeeded, what reward is too great for such an useful undertaking?

AN ABSTRACT
FROM
MOSES'S PRINCIPIA.
PART I.

Of the invisible Parts of Matter; of Motion; of visible Forms; and of their Dissolution and Re-formation.

THE revealed history of the creation and formation of matter is short, but comprehensive; it is not conform'd to the vulgar conceptions of this or that particular people, being address'd equally to all persons of every age and nation. It is therefore strictly and properly true, and must be esteem'd as the only source of natural knowledge, because it was given by inspiration from Him, to whom are known all his works from the beginning, and because we cannot fail of knowing by what means or instruments (in the hand of God) the natural world is now supported and govern'd, if we rightly understand those by which it was at first form'd and fashion'd.

In the beginning God created the heavens and the earth.

To create is to give being to that which did not before exist.----By God's creating the heavens and
the

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the earth, we are therefore to understand, that he *made out of nothing* the original atoms or first elements, of which all substances, the *air, earth, water, &c.* are compos'd. This first matter consisted of atoms or units, each indivisible and impalpable; but those atoms might, notwithstanding their inconceivable minuteness, be created of different shapes and sizes, such as would best compose those various substances or visible forms, for which the all-wise Creator did severally ordain them.

All matter, as it was originally created, is here distinguished into two chief or general kinds, that of *the heavens* or *airs**, and that of *the earth*. By *the heavens* is meant all that matter, which at first was chaotic darkness, or dark stagnant air, and out of which the whole firmament or expansion (called *the heavens*) was afterwards formed by the hand of God. By *the earth* is meant inclusively all the particles of earth and water, as they were mingled together in one vast confus'd sphere, surrounded with the thickest darkness, as the next verse describes it.

And the earth was without form and void, and darkness lay upon the face (Heb. faces) of the deep. Which words explain the condition and situation

● Mr. *Hutchinson* uses this word in the plural, because the original word is so in the *Hebrew*, and because by *airs* he means the matter of the heavens, which is capable of three conditions, *spirit, light, fire*, and for this reason hath plurality necessarily imply'd in it.

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Fig.I.

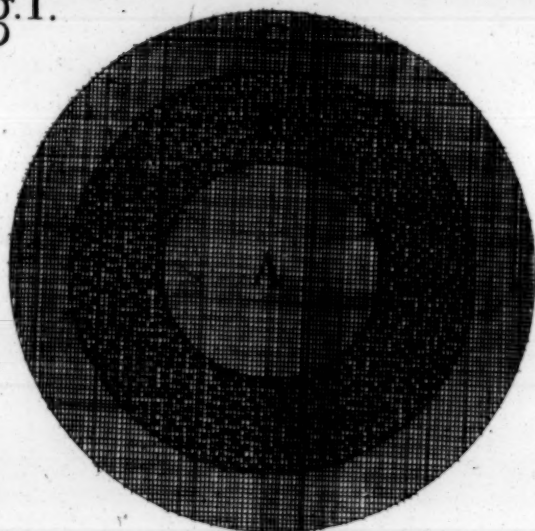
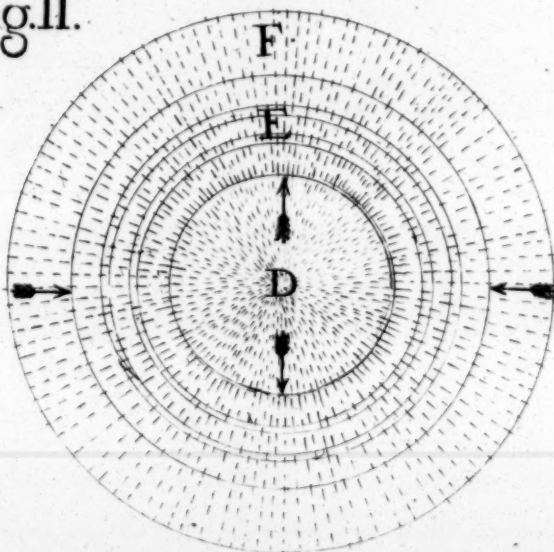


Fig.II.



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MOSES'S PRINCIPIA, PART I. 9

of the several species of unform'd matter, immediately after its production. *Without form*] All the matter of the earth was as yet uncompacted, subsisting in loose and separate atoms, which with the waters made up one mixt mass; and till they were sorted and united into forms, were invisible, being too small for sight*. *And void*] or empty. The spherical chaotic mixture of earth and waters was hollow within, containing in its cavity matter comparatively void, air at rest, called *darkness*, which lay upon the faces of the deep. There was yet no motion to produce light, therefore the airs were dark or inert, and lay as a dead weight upon the faces, the exterior convex, and the interior concave surfaces of the deep, or mass of earth and waters. *Darkness* is the descriptive name of air, in the condition it then was, before it was put into motion. It was not, nor ever could be a privation of light, (*i. e.* a mere nothing) because it subsisted with a positive (not a negative) existence before light was form'd, and lay upon the faces of the deep; which *nothing*, even in human writings, could not with any sense or propriety be said to do.

For the state of the chaos as hitherto describ'd, see fig. I. which is a section of three concentric spheres. A. The central dark air, enclos'd within the hollow of the second blacker sphere, and lying

* The LXX. might have this philosophical meaning in their word *αεὴρ*, by which they translate the *Hebrew* TEU.

against

against it. B. The chaotic mixture of earth and waters, called *the deep*. C. The darkness which lay upon the outer surface of the chaotic mixture.

And the spirit of God mov'd upon the face of the waters. That darkness which lay upon the faces of the deep, being now put in motion, is stil'd *spirit*, that is, a moving air, or wind*. God calls it *his spirit*, asserting it as the work of his own hands, (as see *Amos* iv. 13.) against those who had made it independent of a creator, and set *the air* up for their *Jupiter* or supreme. An expression parallel to this is used for an unquestionable action or condition of the natural air or spirit, *Job* xxxvii. 10. *By the breath of God frost is given.* And indeed, as the spirit was created by God, and its first motion or impulse was from him, all the operations of this element are still attributed to God as his own acts†. It is not to be suppos'd, that the spirit, thus put in motion, was in form of a common wind; for it did not blow horizontally along the earth, but acted perpendicularly upon it.

The manner and effects of this motion were understood by the antients, who compar'd the earth in its primitive estate to an egg, and describ'd the action of the spirit by incubation or brooding, and doing what the word *fovebat*, *cherish'd*, signifies and

* As the Hebrew RUaH in a physical sense, and the Latin *spiritus* (from *spiro*) signifies.

† There is an instance of this at verses 6. and 7. *Let there be a firmament, and let IT divide ----- and GOD divided -----*

MOSES'S PRINCIPIA, PART I. II

implies. The terraqueous mixture is called *waters*, either because the greater part abundantly was water, and the whole in form of muddy water, or because the deep might towards its surface be clearer and more free from a mixture of earthy particles.

The inspired penman having thus describ'd the instrument which was to operate, and the materials which were to be acted upon by that instrument in the hand of its Creator, goes on to relate the process of the formation, thro' its several successive steps, till the earth and heavens were completed and perfected. When the air was put in motion, *God said, Let there be light; and* (in consequence of the air's agitation) *there was light*. This production of light was no new *creation*, but a permission for a substance, which already existed, to be form'd into a different condition. The matter which was form'd into light was, upon its first creation, *darkness* or stagnant air; by the motion which God caus'd in it, it became *spirit*; by the continuation of that motion it became *light*: for light, as common observation and experience will demonstrate, is nothing but air rarefied or ground smaller by the collision of its concreted parts amongst each other*. Thus we see another instrument produc'd to form and polish the earth; for light is the cause of

* Mr. *Hutchinson* illustrates this by comparing darkness, or gross concreted air, to wheat *in the grain*, and light to the same when ground into *flour*.

growth,

growth, and the embellisher of all things. *And God saw the light, that it was good*, beneficial to the creatures, and perfectly capable of answering those ends, for which his wisdom design'd it; tho' this agent was not brought to its greatest perfection till the fourth day, at which time it was placed in its proper center, the sun's orb. *And God divided the light from the darkness*; he form'd that out of this, by dividing or separating off the parts for light from the concreted grains of darkness, and gave them extreme agility. *And God called the light day, and the darkness he called night: and the evening and the morning were the first day.* The vicissitude of night and day, of evening and morning, are denominat- ed from the different conditions and effects of the heavens. How that variety was produc'd previous to the formation of the sun, it does not seem need- ful for us to be curious, because God has given us no means of having any certain knowledge about it.

The true sense of the word translated *Firmament*, and the description of it in the three following ver- ses, has by no means been rightly considered and insisted upon by several interpreters, some of whom, wholly mistaking the matter, have suppos'd waters in the moon or beyond the fixt stars to have been here meant and described: and accordingly, athe- ists and free-thinkers have made this contradictory perplexity an handle for blaspheming against the word of truth, and ridiculing the inspired writer of it. The *Hebrew* word signifies as a verb *to spread out*

MOSES'S PRINCIPIA, PART I. 13

out or *expand*, the noun here used, is, *that which bath the power of spreading or expanding itself*, and denotes a continual attempt of the airs to expand, produc'd and continued from the motion of their parts (some in the condition of spirit, others in that of light) amongst one another †. The firmament or *expansion* was that instrument which, by its expanding or dilating of itself, was to act from above and below upon the faces of the watry chaos, and by penetrating into and through the midst of the waters, was to lay hold of and separate all the solid parts, compress them together with two equal forces counteracting each other, and by this means compact a solid shell or crust in the middle, out of those atoms which before were all loose and separated. See figure the II. which will give an idea of the light and spirit acting to

† Whensoever light is admitted to a mixture with cold air, there doth instantly commence a conflict between them, or struggling this way and that as from a center; which is obvious to every ordinary capacity in the case of a bladder that is flaccid or half filled with air, when held before a fire. The light (which not even the closest-compacted substance can deny a passage to) issues forth from the fire, and penetrates the pores of the bladder, drives itself in amongst the gross air, which must force that to push itself every way outward, and distend the sides of the bladder that encloses it. This may give the reader a perfect idea of that force which acted against the inner concave surface of the chaotic sphere; that which acted upon the exterior convex surface, was a pressure of the light and spirit, binding hard upon it and driving downwards through it; which action, as may reasonably be imagin'd, was then made miraculously intense by the immediate influence of the Creator.

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and from the center thro' the terraqueous mass, and separating the solids from the fluids. D. The inner expansion acting from the center. E. The chaotic mixture acted upon by the light and air. F. The outward expanse in motion, acting downwards upon the sphere E.

The effect of this action is represented by figure III. which exhibits the situation of the earth and waters, after the firmament had done what God commanded it to effect, that is, divided the waters from the waters, by compressing the shell of the earth together in the midst of them.

G. 1. The air in a state of clearness. G. 2. The air at rest again within the hollow of the abyss. H. 1. The waters under the outward firmament. H. 2. The waters above the inner firmament. I. Several strata of terrestrial atoms driven together in different orbs, according to their size, shape and situation, by the stress of the expansion.

And God said, Let the waters under the heaven (i. e. upon the surface of the earth) be gathered together to one place, and let the dry land appear †.

It

† As an appendix to Mr. *Hutchinson's* comment on these words, I must beg leave to note an important point or two, plainly deducible from them, which when settled, may serve to enlighten and confirm some things before observ'd. I remark then, that there certainly is a great abyss of waters under the earth. For the waters which were under the expansion and covered the earth, were gathered to one place; and this they cou'd not be, by only subsiding into

Fig. III.

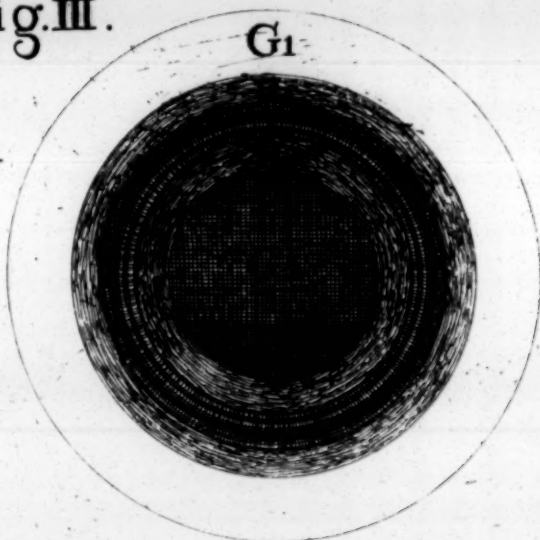
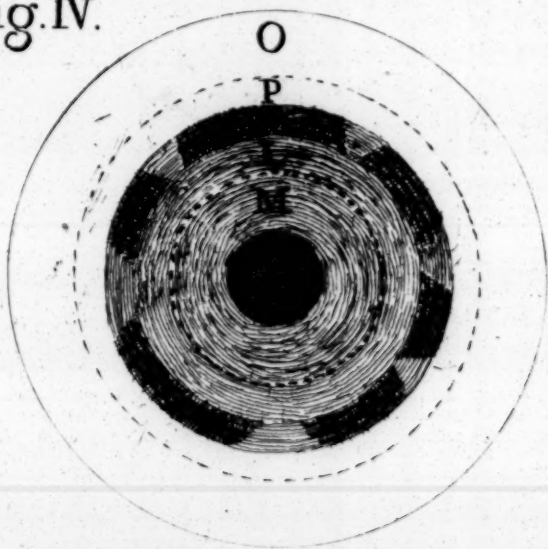


Fig. IV.



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MOSES'S PRINCIPIA, PART I. 15

It was before said, that God divided the waters which were above the firmament from the waters which were under the firmament; *now* the command is, that the upper waters shou'd be gather'd to one place, that all might have one repository or *treasure-house*. It is not said, let the waters under the firmament, and the waters above it, be gather'd together into one place; that wou'd have been improper; for the inferior waters were to *remain* as before, and the superior only to be *gathered* from their then situation to a new one, by being united with those which already were in the abyfs, *the place which God appointed for them all*. The inge-

into separate cavities or seas on the earth's surface, which surely wou'd have been gathering them, not into *one place*, but innumera-
bly many. This would not bring waters from a state of separation into a state of union, but rather disperse them from a state of union, into one of separation. They were therefore collected into one main body, and that underneath the earth, into which place they again retreated after the deluge, as at first when the formation was drawing towards perfection.

Hence it may be demonstrated, that there was an expansion or *firmament within the earth*. For if the waters retir'd thither, there must have been a spacious cavity left within the earth's sphere to contain them. But how cou'd this be, unless there was an expanding agent within, to counteract the force of that which operated from above? for, had there been no such counteracting force, those solid parts which form'd the shell cou'd not have been compacted before they met at the center: they did not go to the center;--therefore, there was a firmament within the earth. If so, those waters which lay between that and the earth's shell, cou'd not be distinguished, or indeed at all properly described, without being call'd, (as they are) *waters above the firmament*.

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nious reader will easily be ready to devise, from his own imagination, the only method by which it was possible for this to be effected; and common observation will so confirm the truth of it to every one who considers the appearance of the earth's shell, as it now is, and such as it was by this circumstance then rendered, that we stand not in need of any particular revelation concerning it.

The waters upon the earth's surface, which were to be gathered together, cou'd have no place to go to, till the solid sphere, which was as a wall between them and the inferior waters, was first broken and crack'd into holes or fissures, and passages opened for them to drain downwards into the abyss. But underneath there was no room for them; all the space there being already filled with air and water: therefore the air which remain'd inclosed within, must have been displaced by the descending waters, driven downwards by the violent pressure of the outward expanse. As the waters went down, the air came up quantity for quantity, till the place of the air was entirely occupied, and the waters were all become one vast united body within the hollow of the earth's sphere. Their impetuous course towards the apertures or funnels, and their descent through them, must undoubtedly have torn off † and carried down a very considerable part of the

† Hence that vast inequality in the earth's surface, divided into mountains, plains, and valleys, thro' every tract of it.

MOSES'S PRINCIPIA, PART I. 17

earth from its surface and its bowels into the abyfs; which being driven before and along with the waters, form'd a solid sphere or *nucleus* at the center. Nor cou'd this be done without many furrows and channels being left in the earth, which were fitted for the reception of smaller streams, rivers and lakes.

And God called the dry land, that which at first was diffused in the waters, then separated from them, and now prominent above them, earth; and the gathering together, that which went last as the waters retreated, and remain'd standing in the inlets, when the reservoir within was full, he called seas. See fig. IV. which represents the earth as it was perfected after the formation, and as the re-formation after the deluge has now left it. K. The shell of the earth broken through into larger and smaller apertures; the former of which make a communication between the seas and the deep that lyeth beneath; the latter serve, some for the draining of smaller rivers and lakes thro' the bowels of the earth, others for the ascent of steams and vapours upwards from the abyfs. L. Called before, *waters above the inner expanse.* M. (divided by a prick'd line from L.) The waters which descended thro' the cracks and fissures, and were gathered to one place. L. and M. together, The great abyfs. N. A *nucleus* of terrestrial matter, form'd from what the waters tore off in their passage downwards. O. The air in a state of clearness. P. An orb once

filled with waters, now with air (in a state of clearness) which came out of the abyfs, from the space M. N. Thus O. and P. are in conjunction, *heaven of heavens*. (airs of airs.)

God created matter in atoms, and produc'd a cause not to make them perfect at once, but by degrees, for many reasons :

1. To instruct men in useful knowledge.
2. To prevent their worshipping the agents.
3. To shew that the spirit and light acted at his command.
4. That he made all things from impalpable dust.
5. To shew his wisdom and omnipotence in infusing a power of action into an invisible thin fluid, before there were two atoms of solids together, and of sorting, uniting, placing and keeping them together in proper situations: and thereby,
6. His continued dominion and operation upon matter.
7. If man was made of atoms, cannot he, who at first put them together, dissolve and collect them again when dispersed?

Of the DISSOLUTION *and* RE-FORMATION.

THESE particulars premised, *Moses's* subsequent narration of the dissolution of the earth by, and its re-formation after the DELUGE, will appear to us, what it is in itself, perfectly consistent and true. Nor are there wanting most clear natural evidences of the flood, even at this day, notwithstanding the attempts of some to contradict it. The
wrecks

MOSES'S PRINCIPIA, PART I. 19

wrecks of that universal devastation have been seen by, and convinced many; such as trees, plants, shells, sea-fishes, bones of animals, some included in stones, others in distant places, deep fissures, or on high mountains. The earth was cursed for *Adam's* crime, and that curse was now grown mature for execution, by the repeated apostasy of his sons: *Gen. vi. 13. I will destroy them with (or, from) the earth*; so in the 17th verse, *I, even I, do bring a flood of waters.*---That earth was to be destroy'd, which they had perverted to a means of luxury; and so to be re-formed as to render diligence requisite in a more laborious cultivation. The course of nature was to be controuled and inverted by him, whom they had ungratefully forgotten, the supreme Lord of nature.

Chap. vii. 11. *The same day were all the fountains of the great deep broken up, and the windows of heaven opened.* The great deep was forced to give up its waters again thro' those fountains or apertures which procured it passage at first downwards, by the supernatural irruption of the airs into the cataracts or sluices, called *windows of heaven*, because these cracks or holes were made by the expansion. The shell of stone being thus broken, dislocated, shatter'd into small fragments, the spouts of water must have been amazingly terrible, and the consternation of the perishing world surpass all description, surrounded with a darkened sky and the elements in confusion. The airs had access thro' innumerable

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numerable fissures, which are still observable in most sorts of strata; hence the waters would be pressed up, with the same impetuosity those rushed downwards, quantity for quantity, and the repetition of this force would dissolve the solid earth gradually into smaller particles, while softer and yielding bodies would be less susceptible of its destructive influence.

Verse 12. *And the rain* (the water which rose higher in the atmosphere) *was upon the earth* (falling and subsiding) *forty days and forty nights.* 23. *And every living substance was destroyed.* So Job xiv. 19. (according to the interlineary version) “The waters wore the stones to pieces, the dust of the earth swallowed up the fruit of it; and Thou destroyedst the hope of man.” The descriptive concessions of learned men, abundantly clear and expressive, are too copious to be inserted; let the emphatic one of St. Basil suffice, *orat. vi. Superne cœlum torrentes jaculabatur, inferne terra abyssos relaxabat, et dum aquæ emergebant, ad aquas elementares creatæ res redigebantur.* “From above the air shot down torrents, the earth set at large its abysses from beneath, and, whilst the waters burst out, created things were reduced to their elementary waters.” But St. Peter, 2d epist. iii. 4, 5, &c. characterises those who would willingly be ignorant of this great judgment by water.

Gen. viii. 1. And God made a wind to pass over the earth, and the waters were assuaged. Here the same agent.

MOSES'S PRINCIPIA, PART I. 21

agent, *spirit*, or wind, is employed as at the first formation, which brought all things to order again as it did then. The same action is expressed in animals, *Psal. civ. 30. Thou sendest forth thy spirit, they are created*, (or, concreted from their original atoms) *and thou renewest the face of the earth*. The same expansion would produce the same compression of the earth, and similar cracks in the strata of stone; and the remaining *exuviae*, or remains, yet visible in these fissures, which could not be carried off by the waters, are invincible proofs of the deluge, whatever has been thrown out in support of a contrary hypothesis. But, previous to the reformation, *the fountains of the deep and the windows of heaven were stopped*; can any thing be more distinct? for thus the earth would be in its primitive chaos, airs within and without, and their expanding force would once more break the solid sphere: then, viii. 3. *The waters returned from off the earth continually*; whither, but into the great abyss? verse 13. *And, behold, the face of the ground was dry*.

A N A B S T R A C T

F R O M

An Essay toward a NATURAL HISTORY of the Bible, especially of some parts which relate to the occasion of revealing Moses's Principia.

MOSESES did not learn his philosophy in *Egypt*, as is rashly concluded from *Acts* vii. 17. He had, indeed, a thorough insight into the national wisdom of that country, as *Daniel* and his companions were well acquainted with that of *Chaldea*, *Dan.* i. 3. But as this heathen science was in itself extremely defective, so the *Hebrew* lawgiver needed not its aid, while instructed by Him who is the alone source of knowledge. *Moses* was a prophet from his childhood: and its plain **JEHOVAH** spoke to him before his mission, from *Exod.* iv. 10. and *Acts* vii. 25.---The transactions contained in the book of *Job* are evidently antecedent to *writing*: he had a prophetic view of that divine art, which was taught *Moses* on the mount; and, agreeable to his wishes, his important trial was *written* in a book.

NAT. HISTORY OF THE BIBLE. 23

If *Moses's* philosophy was false, it would effectually prove him an impostor; nor could he so impose upon the *Israelites*, who were then the most knowing people in the world. Writing being out of the question, *Moses* could never receive the perfect history of such antient facts as he delivers from tradition, which was by that time polluted with imagination; but must have had the whole revealed. Every human system of philosophy hitherto devised, palpably confutes itself; and how can it be otherways? for, *Job xxxvii. 4. Where wast thou when I laid the foundations of the earth? declare, &c.* The usefulness of natural knowledge has been largely expatiated upon; and can we imagine, that God could not, or would not, inform his chosen people in a thing so desirable?

But there is a stronger reason behind: It appears the bulk of mankind were but too curious naturalists; they studied nature so much, that they forgot its Author, or that it had one. The universal proneness to idolatry was grown so strong and infectious, that the *Hebrews*, even under God's own eye and direction, were very hardly kept under restraint. The apostasy began early; so, *Gen. vi. 4, 5. Giants, i. e. fallen ones, revolvers, and men of renown, (Heb. of name) i. e. worshippers of the heavens, and wicked imaginers; as the imitators of Adam's crime are called his sons.* Hence the deluge. Hence too the confusion at *Babel*, not of language, as is by some imagined, but of *LIP, i. e. religious*

ligious confession, as that word does perpetually signify throughout the Old Testament, when put for a human action. The idolaters had resolved to build a tower or temple *to the heavens*; therefore the Most High made them disagree about the model of their liturgy.

The ill-concerted scheme at *Babel* being abortive, the builders, when a disperſion became unavoidable, left the begun idolatrous fabric in the poſſeſſion of *Nimrod*, the heir of curſed *Ham*: *he became a mighty hunter before the Lord*, Gen. x. 9. which phraſe can be proved to ſignify, that he grew harden'd in wickedneſs, and a prevailing ſeducer to idolatry; ſee *Jer.* v. 26. After God had mercifully diſjointed this confederacy againſt himſelf, the true worſhip and ſacrifice continued in ſeveral families, particularly in that of *Terah*, *Abraham's* father, who was baniſhed his country for worſhiping the God of heaven, *Gen.* xi. 31. The various ſcenes and objects of heatheniſm are emphatically deſcribed in theſe following paſſages: BABYLON, *Iſa.* xlvi. 1. xlvii. 1. *Jer.* l. 38. *Ezek.* xxi. 21. xxiii. 14.---CANAAN, *Lev.* xviii. 27. xx. 6. xxvi. 1. *Deut.* i. 28. vii. 5. xii. 2. xviii. 10. *Pſ.* cvi. 37.---EGYPT, *Exod.* v. 2. xii. 12. *Deut.* xxix. 16, 17. *Iſa.* xix. 1. *Jer.* xliii. 13. *Ezek.* xxiii. 8, 19. xxx. 13, 14, 15, 17.---NEIGHBOURING NATIONS, *Num.* xxv. 2. *Judg.* ii. 12, 13. 1 *Kings*, xi. 5. xvi. 31. 2 *Kings* xvii. 9, 15, 16, 17, 29, &c. *Job* xxxi. 26. *Jer.* x. 2. *Ezek.* xxiii. 5, 42. O-
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ther passages, and those relating to the children of *Israel*, are too numerous to refer to; they occur every where.

The *Hebrews* were forbidden to have any other god, or gods, before the LORD; the heathens would acknowledge no god superior to the heavens. Hence the rivalry betwixt God and what he had created, and the great dispute concerning supremacy. *Pharaoh* says absolutely, *Exod. v. 2. I know not the Lord*: but, presently after, the magicians were forced to confess a power exceeding that of their gods, *viii. 19.* 2dly, The *Hebrews* are strictly prohibited to make to themselves any image, or representative of God, for bowing, or religious adoration.

Before *Moses* introduced writing, there was no way of conveying knowledge but by picture or hieroglyphic, as is evident from the characters *Jacob* gives of his sons: writing was to supersede the use of these representations, and so to prevent their perversion and abuse. The nations, given up to imagination, set up signs of such powers as they conceived in their deity, and were suited to represent the majesty, glory, agility, or circulating force of the heaven or airs: such as rings, or other ensigns and ornaments, doves or eagles from their swiftness or soaring, bulls and other horn'd animals from their strength, the lion from its vivacity. At length, the names of their gods were assumed by princes and great men, as the highest mark of honour; so

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Dan. ix. 8. Whose name was Belteshazzar, according to the name of his god. And because their images had a crown upon their head, (the chief symbol of their god, and expressing the irradiation of light) some imagine they worshipped their kings. The antients were not so stupid; the operations of the air, their *Baalim*, they saw with admiration: they saw, and it conquered. To the hosts of heaven they erected their high places, groves, altars, monuments, and called their cities and temples after their name, *Nebo*, *Baal-meon*, *Baal-gad*, *Ash-taroath*, *Beth-peor*, *Enshemesb*, *Tinnath-beres*, and innumerable others. To these they made their children pass thro' the fire, offered human sacrifices, cut and mark'd their flesh, and gave them many other proofs of dread and submission.

In *Egypt* 'tis like their priests and magicians were the same: that abandoned nation is describ'd as an adulterous woman, lying with beasts, the issue monsters; and their representative gods, heifers, goats, rams, pigeons, were appointed to be sacrificed by the *Israelites* to *JEHOVAH*, as a solemn acknowledgment that he was sole master of the powers they were made symbols of. So the *red heifer*, their picture for fire or light, order'd to be burnt, *Num. xix.* This was the original of *Aaron's* idolatrous calf, and the two *Jeroboam* set up; while the agency and operation of the heavens was always the prime object, exclusive of Him who gave it existence and power to act, *Jer. xiv. 22.*

Abra-

Abraham had nobler sentiments of the Divine Being, and is distinguished for his *faith* and piety : for this he was favoured with those two remarkable promises, *That in him all the families of the earth should be blessed*, and, as a pledge, *That his seed should inherit Canaan* ; for this he was made to rejoice in the anticipated vision of *Christ* his redeemer, in the person of *Melchisedec*, who assisted him to conquer the confederate tyrants, accepted the tythe, ratified his vow of the spoil, and pronounced him blessed ; for this he was thought worthy to confer and expostulate with God, under a *threefold* appearance, and the promises were confirm'd to him by a divided sacrifice, and the interposition of a lamp of fire ; finally, for this God tries him in his only son, and approves his complete obedience.

When the children of *Israel* were in *Egypt*, no doubt many attempts would be made to induce them to join in the false worship of that country ; yet, by their knowledge of the true God, the sign of circumcision, and faith in the promises, they were prevented from mixing with the idolatrous natives. At last, when matters came to such a height, that the male issue were to be cut off for their parents steadiness, it was high time for God to interpose, as well to demonstrate his own power, as to protect his people from the insolent barbarity of their enemies. He required the *Egyptians* to let his people go : but they had priests and idols, and *Gods* of their own, and knew not *JEHOVAH* ;

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nor would they obey him, unless He convinced them that He was too strong for their gods. At that day men were not so self-sufficient as now, but depended each upon his god, either true or false. So the point in issue was, whether the *Egyptian* deities, the *heavens*, were any more than servants to JEHOVAH; and each particular miracle was adapted to cure them of some particular crime. The witnesses were numerous, and the evidence invincibly strong: these gave full demonstration of the Being of God, and the veracity of his vicegerent *Moses*, sufficient to put beyond dispute the revelation, then renewed, and appropriated to a peculiar people.

Whatever rival-power was put in opposition to God, the scriptures always use proper expressions to reclaim that power as his; so, the *God of heaven*, the *God of hosts*: and the miracles, judgments, or testimonies, were all so sorted, either in general, or particularly, as to determine the controversy. Hence, according to the ruling species of infidelity, (for it all center'd in the adoration of the heavens) the frame of operation of the airs was controuled, in all its appearances, as darkness, wind, pressure, cloud, fire, &c.

The Devil, ever active to enlarge his domains, by setting up the creation in contradiction to its invisible Creator, had, besides perverting the ancient institutions as to sacrifices, oaths, &c. introduced many abuses with regard to marriage, property,

perty, faithfulness, &c. nor were false oracles, dreams, divinations, wanting: all these called loudly for correction; and the *Hebrew law* (especially the ten prohibitory commandments) was framed for that end; as the design of all the miraculous wonders was to evince, that God was the Lord, or JEHOVAH, and therefore the *Israelites* were to relate them diligently to their posterity. They were likewise ordered to destroy the hieroglyphic pillars which the *Canaanites* (those rank idolaters) had set up as memorials of the supposed achievements of their gods, and so to blot out the memory of them; for there was then no other way of recording particular actions but by sculpture and painting.

When the *Principia* of *Moses* come to be more minutely explained, the antients will be rescued from their fancied ignorance, tho' 'tis probable their knowledge was much decay'd before *Moses's* time: they certainly understood the settled operations of the *heavens*; but, forgetting they were stated, regular, limited, they concluded them full of understanding, and proper objects of worship. They knew what a miracle was, insisted on it as a mark of supremacy, nor would be reclaimed without one.

Nor let it be wondered at, that the antients, who are supposed so good philosophers, should fall a worshipping the system they knew so much about; for our modern philosophers, who thought them-

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selves much wiser, have in effect done the same, ascribing every where infinite properties to matter, space, motion, &c. only the antients were more devout; wherever they found their god, they publicly own'd him by a worship adapted to the powers they conceiv'd in him.

Among the animal representations of the æther, and its various powers, the *serpent* was one of principal note: hence *Aaron's rod* turned into the reptile they idolized; and when the magicians had by legerdemain mimick'd this miracle, his rod swallowed up theirs. Their consecrated *river* (whither, the *Chaldee* paraphrase says, *Pharaoh went to worship*) was by the same rod turned into *blood*, the *fish* suffocated, and, instead thereof, *frogs* sent to destroy them. These two, it seems, the magicians were allowed to imitate; but their slight of hand failed, when they saw the very *dust* converted into *lice*, so that they were forced to cry out, *This is the finger of God!* *Exod. viii. 19.* Their deceit and juggling, with all the Devil's assistance, could go no further. However, the *Egyptians* obstinacy called upon them another judgment, a *swarm of flies*, or noisome insects, that corrupted their land. Nor were their eyes sufficiently opened by this miracle, nor by the succeeding *murrain* among their cattle, tho' their *sacred emblems* would probably first feel the mortal contagion: so punishment was next inflicted upon their bodies, by *boils* or *ulcers*, propagated from the dust of those
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very *furnaces*, where they afflicted the people of God ; after which followed a grievous *bail*, (in a country where 'tis generally believed little falls) mixt with *thunder and lightning*, quite opposite to the common course of nature. At last, the destructive plague of *locusts* or *caterpillars* constrained the clamorous people to remonstrate to *Pharaoh*, that their sustenance was destroy'd, insisting to get rid of the *Israelites*. Yet the hardened tyrant would not give permission, till three days *palpable darkness* evidenced an absolute command over his god, the *air*, which is there scarce ever sullied with a cloud.

The last and finishing evidence of the most high God's supremacy fell, in a distinguishing mortality, upon their *first-born* ; and this judgment must have been the more shocking, because all nations plac'd their hope in their first-born, as is plain from the many abuses committed, in sacrificing, or in making them pass through the fire. The *Egyptian* had actually attempted to cut off the males, the hope of *Israel*, who were children of *Abraham*, and he was the first-born ; so that they were by descent the first-born, and are emphatically so called : therefore, in memorial of this deliverance, and pointing likeways to *Christ*, (the future great deliverer from slavery and false worship) the Lord claimed from the *Israelites* the first-born of man and of beast. Hence too the instituted *Passover*, a
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firstling male lamb, its blood sprinkled, flesh roasted, and what remain'd uneaten burnt.

As a regular and corroborating proof to the *Israelites* of their miraculous rescue from the bondage of *Egypt*, the *cloud*, and the *fire*, alternately supported, made them daily witnesses that the *heavens* were only God's ministers and servants. So the removing of the cloud behind, so as as to throw darkness among the host of the *Egyptian* pursuers, who nevertheless went on to their own destruction, till, in the very gulph of perdition, they vainly attempted flight, and were forced to own that *the Lord fought for Israel*. By the specimen of dividing and supporting the *waters* preternaturally, he shewed the command he had of that *spirit*, that *firmament*, which, at first, operated upon and shifted them, and now keeps them within bounds. Thus, *Num. xxxiii. 4. he executed judgment against all the gods of Egypt.*

The people are now led into a barren wilderness; where, observing no natural means for their support, the strongest convictions of *JEHOVAH's* supreme power were hardly able to overcome their incredulity: he made the same agents, which destroyed their infatuated enemies, combine in a miraculous manner to *heal their waters*, and provide them *food*; he made the *winds* to bring them *quails*, the *heavens* to drop them *manna*, while these too, by ceasing to act on his *Sabbaths*, confessed their mighty Creator. To the murmuring people he
brings

brings *water from the rock*, as an evidence of his command of that operation of the *air*, which, at the first formation, split and cracked all the strata, and which continually raises the water for springs.

In the *cloud* by day, and the *fire* by night, which conducted the people, they saw JEHOVAH lead his rival in triumph; and when, upon extraordinary occasions, he made the cloud dart forth uncommon lustre, it is expressly called *his glory*: this shewed his power to divide the light out of the darkness, as at first, before the sun or stars were formed; and that *glory, fire, light, firmament*, which are different degrees of the same operation, were only his vassals, and instruments made use of to communicate his will. So *Ezekiel* calls this representation, (attended with a *whirlwind, a great cloud, a fire enfolding itself, a brightness*) the *glory of the God of Israel*. And from this glory the Most High gave forth his *voice*, to establish for ever the authority of his servant *Moses*. To this glory his more immediate ministers were permitted a nearer approach, as were the favourite disciples whom our Lord vouchsafed to witness his glory on the mount; and to give an immediate sanction to *Moses* bringing the two tables, a small portion of the glory rested upon his face. Such was that glory, *exceeding the brightness of the sun*, which ushered in *Saul's* wondrous conversion. In fine, a voice, with this seal, was a sufficient commission even to the gentiles. This ended disputes, stopt murmuring, produced

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duced submission and adoration in the *Israelites*, nay in the *mixt multitude* that followed their camp, and brought confusion upon gainsayers.

The offering to God by *fire* was a solemn renunciation of the worship of fire; and the sacrificing those animals, which were *sacred representatives* among the heathens of one attribute or other of their aerial deity, was treating them with the utmost contempt. At *Joshua's* prayer, שמש the light of the sun, and ירח the light of the moon, (the instruments which concur to make our globe perform its periodical revolutions) were arrested, till his enemies, the worshippers of the *light*, were vanquished: let not this glorious miracle then be longer the subject of insipid ridicule, to those whose ignorance is the only plea to alleviate their infidelity.

When *Elijah* had a view of God's dispensations, 1 *Kings* xix. he was first shewed a *great and strong wind*, which *rent the mountains, and broke in pieces the rocks*, even as the expanding spirit broke the shell of stone at first, to make a passage for the waters into the abyfs; 2dly, what we term an *earthquake*, a representation of God's judgment in *dissolving the earth* at the flood; 3dly, *fire*, or a demonstration of his supremacy by miracles; and 4thly, a *small still voice*, the language of mercy, exhibiting that Saviour who was typified by the various and benign actions of light in the natural world. And there were the same emphatic exhibitions

bitions on mount *Sinai*, at the delivery of the law; which was circumstantially adapted to guard the *Hebrews* against, what is properly stiled, an *adulterous alienation*.

For this purpose was the *Sabbath* instituted, as a memorial that God was the creator of the heavens and the earth; to keep men continually mindful to whom alone, with humility and thankfulness, their adoration was due. So all the other institutions, relating to natural cleanliness, social duties, testimonies, &c. were to rectify enormities practised in the gentile superstitions; as were the three annual feasts, the places of worship, the many discriminating particulars, and the model of their altars. Nor was the *Jewish* scheme political, or suited to render them naturally strong: they were to be preserved from their enemies not by chariots and horses, but by the Divine interposition; they had only to obey, and conquer.

As the imaginers had various methods to seduce, so God used the most suitable counter-means to preserve his people in their integrity: the general meetings, the joint sacrifices, feasts and rejoicings, encouraged, strengthened and united the *Israelites* in the same cause; destroying idols and idolaters, putting deserters to death, stoning blasphemers, deterred them from becoming *socii criminis*. The imaginers pretended their gods could give them plenty, health, foretel events, &c. *JEHOVAH* gave his people miraculous supplies, or in judgment
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withheld fruitful seasons, and sent famine and sickness; he endowed his faithful servants with true visions, and infallible prophecy.

Falsely do some assert, that the *Israelites* knew nothing of a future state, or a general judgment; they express themselves on that point as clearly as we can do now, when occasion required: that was far from being disputed, as appears by the heathen rites about their dead. It was an acknowledged consequence; for the main point was not, whether God was lord of another and better system, but whether he was Supreme in this: the *last day*, the *day of the Lord*, of *vengeance*, of *recompense*, &c. in scripture refer indeed sometimes to the visitation of particular cities or countries; but these expressions all terminate in the final period of this state of probation.

The alterations in the *heavens*, which the nations took for signs of the favour or displeasure of their deity, are reclaimed by the prophets as in the hand of their Master alone, whose power is displayed in the vicissitudes of the great machinery, which for ever carry on his deep designs: and so the sacred descriptions are not lies, as our free-thinkers take pains to suggest, but expressive of the air doing its duty, and of the absurdity of the heathen confidence and fear of its regular operations. Indeed, it must be observed, that, in the last day of the *Jewish* dispensation, when the law of sacrifices ended, and when vengeance was taken
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upon all men in the person of their suffering representative *Christ*, then nature was at a stand, the state of the dead disturbed, and specimens exhibited of the exit of this system. This was foretold very minutely.

It now appears pretty evident, that the sacred writers were mightily concerned to be right in their philosophy: one false description, detected, might have been fatal to the whole cause they so strenuously contended for.---The book of *Job* contains an infinite variety of divine knowledge, and it may be no useless digression to state his case: his trial must have been before the great manifestations of God in *Egypt* and the wilderness, because otherwise, from the vicinity of *Arabia*, he must have known them, and they could not have been passed over in silence. His perfection and uprightness were put to the proof: the idolatrous *Sabeans* and *Chaldeans*, and the *fire* and *wind*, their deities, are suffered to make grievous depredations; this perplexed *Job*, who thought God always protected his own worshippers, was ignorant whither all these afflictions tended, and why God was at war with him: nevertheless, he boldly maintained his integrity, nor would yield a jot to *Satan's* temptation, which was, to trust his senses, and own the element for a god. He could not reconcile the divine procedure, till the God whom he feared helped him out with some philosophical queries, from the midst of such a *whirlwind* as attended the voice

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from *Sinai*: and, finally, his invincible piety, his submission, his adherence to the redeemer, were crowned with approbation and a rich recompense.

The works of God, either natural or spiritual, are unsearchable without revelation; but *revealed things are to us and to our children*. Spiritual truths can be no otherways conveyed to us than by material images: therefore the distinction between the *letter*, and the *spirit*, ought to be perpetually attended to; and the neglecting this has been the ruin of the modern *Jews*, who selfishly imagine the scripture written solely for their use; while the very end of it is universal, to demonstrate to all men the supremacy of the invisible JEHOVAH over the material world, and that they cannot possibly be happy but in an absolute compliance with the scheme of mercy he has contrived for their salvation. His will is contained in his own writings; wherein if we only attend to the *typical outside*, and rest there, without searching into the *spirit* and *intent* of the author, we shall find no more than a dead and killing letter, the language of wrath, and a book void of consolation.

Upon the whole, we may see the antiquity of the war subsisting between *believers* and *imagers* or false reasoners; and that, in the midst of so many judgments against obstinate rebels, the good of mankind in general has been most accurately consulted. In the idolatrous confederacy at *Babel*, had not a miraculous dissension broken their measures,

fures, and made them disperse, it is fearful to imagine how fatal their union might have been; while their separating into factions was truly a division of *Satan's* kingdom, whose subjects grew at the long run so mad and incoherent in their imaginations, that they dropped their primary deity, and worshipped they knew not what, whether idolatrous kings, or representative brutes. Here the Devil overshot himself, and by shewing himself too nakedly, made the heathens ashamed of themselves and him; whereby the MESSIAH obtained a glorious advantage, at the period assigned for spreading abroad his saving influences.

Those modern heathens the fluctuating *Greeks*, and the more ignorant *Romans*, with their anxious copiers for the last half century, losing sight entirely of the true philosophy, set up new schemes, invested matter with imaginary powers, and declared their ignorance of that *omnipresent fluid* which their predecessors bowed down to; a conduct not to be pardoned in men who pretend to a superior depth of learning. In vain are *chronological* engines erected, and others made to stick together *mathematically*, to invalidate the *Mosaic* history, while their foundations are in the sand, and the principles they are built on false and absurd: if these engineers knew as much as the antient idolaters, (whom they are pleased to revile) we should, it is very presumable, be favoured with figures in great plenty to prove the eternity of the æther, sun, &c.

AN ABSTRACT FROM MOSES'S PRINCIPIA.

PART II.

Of the Circulation of the Heavens; of the Cause of the Motion and Course of the Earth, Moon, &c. of the Religion, Philosophy, and Emblems of the Heathens before Moses writ, and of the Jews after. In Confirmation of the Natural History of the Bible.

IN the INTRODUCTION the author gives some account of his design; wherein he insists, that the scriptures are not intelligible without *Moses's* philosophy; that they are written with the utmost accuracy, and contain the true principles of motion, which all other systems of natural knowledge are deficient in: he further says, that the heathens took their *religion* and *philosophy* from believers; that these two are intimately connected, and that therefore our books of divinity, and forms of worship, labour under a manifest defect with regard to the latter. The ignorance, in this respect, which
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fell upon the *Jews* after their long captivity in *Babylon*, is a good reason why their writings are not to be trusted; and that spirit of temporising with their gentile neighbours, which remarkably prevailed among them, renders them still more obnoxious to suspicion: so that the original bible must not be taken implicitly according to their interpretations, but all necessary helps must be made use of to investigate its meaning; such as the usage of words in different cases, comparison of the passages where they occur, or, when necessity calls for it, an application to the languages next in time and place.

Our author avers, that as there are no ideas innate, but all come in by our senses, there can be no words for spiritual or uncreated things but what take their significations from material objects; and therefore all true divinity must be comparative or hieroglyphical, as is the *physico-theology* of the *HEBREW* scriptures. There a verb active is *radically* applied to the greatest operation in the natural world, but is carried downwards to express lesser actions of the same kind; and as an agent is variously situated, or performs different offices, its name is altered. The *analogy* of religion, pointing at the works of nature, is established by God; whom we are bound to *believe*, because he has proved himself superior to nature. As to material objects our senses can be appealed to, and our reasons convinced; in the reception of divine truths,

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faith is an ingredient absolutely requisite, inasmuch as our capacities are here limited and at their *ne plus ultra*. Taking these things for granted, and our author enlarges pretty much to shew their certainty, the *Hebrew* language is worthy its omniscient author, and so formed as to convey perfect ideas, equally free from deficiency or *hyperbole*: not so the modern languages; they have indeed letters to form sounds, but the words they compose are arbitrary, uncertain, and frequently false.

CHRIST, before he bestowed the spirit and power upon his disciples, ordered them to *search the scriptures*, where the complete evidences concerning him lay, and cautioned them to beware of the perverse traditions of the *Jews*; he refers them to the original, and not to *translations* or *paraphrases*. After they were vested with the power of miracles, they had less occasion to refer to the *Jewish* books; nature was at their beck, and they could produce ocular proof for their authority: when miraculous power ceased, the disciples were again left to the evidence of facts recorded in scripture. The recentness of those wonders which gave a sanction to the gospel, wrought so strongly, towards the conviction of all around, that for a long time Christians had little use, and so were less solicitous, for an appeal to written evidence; but this is now become quite needful to us, as traditional evidence loses of its influence through distance of time.

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If our pious reformers had understood *Hebrew* or philosophy, as well as they did *Greek* or divinity, and had, in imitation of the royal prophet, intermingled their writings with praises to JEHOVAH for forming this machine, and making it a perpetual motion, uniformly regulated, and set to work, there would now have been less difficulty in dispossessing people of their received notions, however false and inconsistent. It was a charge of a high nature, *Psal.* xxviii. 5. *Isa.* v. 12. *They regard not the work of JEHOVAH, neither consider the operation of his hands.* But David says, *I remember the days of old, I meditate on all thy works, I muse on the works of thy hands, Psal.* cxliii. 5. This was properly keeping the sabbath; and 'tis observable of the *Jews*, that whenever they neglected to improve that sacred opportunity of studying nature, with the spiritual application, they fell into gross ignorance and stupidity. Surely, then, those who have a sincere regard for the scriptures will not be deterred from making the proper inquiries into their meaning, or from favouring the attempts of such as endeavour to do it for them. And let this serve by way of apology for our author's researches after philosophical truth.

In order to take a nearer view of the *Mosaic* philosophy, the original text must be consulted, simply as it stands, divested of those points or pricks for vowels which the modern *Jews* contrived: for this purpose our author chuses generally to follow
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the *Latin interlineary* version, as the most literal, and fittest to shew the order of the *Hebrew* words; then, to investigate the true idea each word is intended to convey, he collates the different senses given it in the *lexicons*. The authorities he makes most use of are, the *Roman* edition of *Marius de Calasio's concordance* of the *Hebrew* with other Eastern languages, *Castelli's lexicon heptaglotton*, *Schindler's pentaglot*, and *Buxtorff's large rabinical dictionary*.

GENESIS i. i.

In the beginning God created the heavens and the earth.

בְּרָא He created; it is said of any thing made to exist. 2 *Maccab.* vii. 28. " I beseech thee, " my son, look upon the heaven, and the earth, " and all that is in them, and consider that God " made them, *οὐκ ἐξ οὐδενος*, from nothing; and so " was mankind made likewise." So *Maimonides* the Jew, " It is a fundamental principle in " our law, that God created this world from nothing." Here a difficulty is started, Why then is the word afterwards applied to whales, and other animals, formed from pre-existent matter? The reason is plainly, because the *אֶרֶץ*, or matter appropriated to living creatures and vegetables, is specifically different from the other two sorts: there could be no separate description of it, while mingl-
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ed with the atoms of the *heavens*, and of the *earth*; but as soon as it was collected from the mixture, its *creation* is asserted.

The distinctions of *creating*, *forming* *making*, are perpetually observed: so *Gen. ii. 3. The whole of בְּרָאָהּ* his material legate or representative, viz. the heavens, which God created to *act*, make, or work. 4. *These are the generations † of the heavens, and of the earth, for which they were created, when JEHOVAH ALEIM had formed, &c.* So of man, *Isa. xliii. 7. I have created him, I have formed him, I have also made him.* Though בָּרָא signifies to give existence simply; when the participle of that verb occurs, it also expresses a concomitant action, as *Isa. xlv. 7. Forming light, and בּוֹרֵא concreting darkness.* Darknefs or concreting was the very state the heavens were created in, they adhered in small masses or grains; when these were divided by motion, the formation of light ensued: hence the same word is used to denote an arrest of that motion which produces light, and so bringing back the *spirit*, or air, to its first condition.

Some have entertained a strange notion of disjoining matter from the *space* it takes up; they imagine space a separate existence, nay that it must needs be infinite and eternal, and a sort of receptacle for the Deity. Even *Buxtorff's* rabbies were

† The progressive formations.

not so absurd; for, in their *Mishna*, they call that void space, wherein there is nothing but air, by the same name, אֵרָא, *air*. This was not the abode, but the very substance of the heathen *Jupiter*. The *Athenians* indeed well expressed their ignorance, by the inscription, *To the unknown God*; whom they took to be an invisible power in the heavens. This afforded *St. Paul* a fit opportunity to refresh their memory as to its powers and properties, which he reclaims in behalf of his Supreme Master, who created and *made the world, is Lord of heaven and earth, and dwelleth not in temples made with hands*. This was new doctrine to them, who thought that God was strictly in every place: they had long mistaken the pompous ambassador for his infinitely more illustrious Sovereign; the material *Deus* was better adapted to their gross imaginations, and the Most High was to them *incertus*, as *Lucan* expresses it, *Pharsal. ii.*

----- *Dedita sacris*

Incerti Judæa Dei.

The passage of *Aratus*, thought to be referred to by the apostle, runs to this purpose:

- “ From Jove we spring, shall Jove be then unsung;
- “ Jove, who to sing enables every tongue!
- “ Where’er we mortals go, where’er we move,
- “ Our forums, cities, streets, are full of Jove:
- “ He flows the swelling, ebbs the falling tide,
- “ With him in harbour safe the vessels ride.
- “ We seek him, taste him, breathe him ev’ry where,
- “ And all in common his kind influence share.”

Hence

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Hence *Virgil's* phrase, *Jovis omnia plena*; and *Vossius* (*origin and progress of idolatry*) observes, that the *Greeks* also call the sun *Dionysos*, *διος υἱος*, the mind of *Jove*; which was their word for the heavens or air †.

The modern maintainers of a *vacuum* are pleased to cite scripture too; but that is flatly against them: they did not consider, that there the attributes of God are described (and they can be conveyed no otherways) by similar powers and operations of the celestial matter; which indeed *fills heaven and earth*, pervades the minutest pores, so that nothing is concealed from its presence and influence, and wherein, truly, *we live, and move, and have our being*. When the residence of the Most High is specially expressed, to contradictistinguish the שמים קדש heavens of his holiness, *Psal.* xx. 6. from the material heavens, (his beautiful representatives) he is seated beyond the circumference of this system, thence giving laws to the whole universe. *Job* xxii. 12, 14. *Is not God in the height of heaven? thick clouds are a covering to him; he walketh on the circuit of heaven.* So *Psal.* cxiii. 5, 6. *He dwelleth in the height, and respects the humble things in heaven and earth.* To this the *boly of holies* was an allusion, separated from the temple (which was a plan of this visible world)

† Lib. vii. p. 161. *Jupiter est æther; unde loquendi genus, sub Jove frigido, et sub Dio.*

by a veil or covering. *Pfal. lxxviii. 5. Exalt him who rideth* (the charioteer, driver, governor, presider) *בערבות* upon the mixture, i. e. of light and spirit.

The scriptures are very express, that this system is full of created solid matter: the word is *תבל* a sphere or habitation for animals, that hollow portion of the air which is circumscribed by the convexity of our globe, the world, *orbis*. *Pfal. l. 12. The sphere (or world) is mine, and its fulness*; which is repeated elsewhere, as *lxxxix. 12.* This *fulness* describes the solidity and contiguity of the atoms, as the very substance of them is meant by that neglected particle in *Gen. i. 1. the ארת* of the heavens; (Calasio) *ipfissimam rei substantiam notans.* That this consists of *atoms*, or indivisible particles, is pretty universally granted, few having ever bent their wit to divide *ad infinitum*; and that the diversity of bodies arises from the various combinations of these, of different forms and sizes, admits, in many cases, of ocular demonstration. Were matter infinitely divisible, no agency could subsist.

Job xxii. 14. He walks upon חוג the circulation (which Pagninus explains *per lineam quæ circuit cælum*, the circumference) of the heavens. So, in forming the globe of earth, *Job xxvi. 10. He described a circle upon the faces of the waters*, or terraqueous mixture, called, *Prov. viii. 27. תהום* a chaos of loose atoms; that is, he formed them into

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to a spherical or orbicular shape, *Jer. x. 12. Framing* (מכין preparing, disposing, and so making a machine of) *the sphere by his wisdom.* Something of this *Plato* seems to have learned in his travels; for, in *Timæo*, he asserts that the world must be σφαίροειδης, on which figure he bestows the encomiums of το πεττον most becoming, συνγενες congenial; and there too he argues, that it is πεπερασμενος, *a suis finibus exactus*, of a limited extent.

We are assured, that the heavens, however immeasurable to us, are in themselves bounded; so the psalmist, speaking of נור, the light (not the orb) of the sun, *xix. 7. Its going out is from one extreme of the heavens, and its revolution upon (or at) their other extreme.* So, with respect to us, the edge of the horizon is the extremity of the heavens; and as the daily rolling of our earth to the East, and its annual circle Southward, makes a division of its surface into quadrants, so *Jer. xlix. 36. the four extremities of heaven* are mentioned, *i. e.* the points where our situation is periodically varied, by being turned more or less, directly or obliquely, towards the central source of light and heat. When the heathens lost the knowledge of this limited condition of the heavens, they imagined them infinite, and founded hypotheses upon that idle notion.

The original word for heavens is שמים, which the rabbies will have to be a dual noun: and, indeed, they were in a double situation at forming

E

this

this globe, as has been shewn, within the terraqueous mixture, (the cavity or that which is said to be *void*) and on its surface; and, abstracting the orb of *fire* at the centre, their condition is still twofold, in *light* issuing outwards, and in *spirit* or gross air pressing into the centre. Nevertheless, the word is plainly plural, denotes those three subtile agents which keep the world in perpetual motion, and distinguishes them from the units or atoms of *earth*, and of *vegetable matter*. The root שם, in its passive sense, points emphatically at the place or substance (for they are both the same) where the theatre of action is; the masculine plural שמם includes all those powers with which the host of heaven is vested: so the *shifsters*, *disposers*, *placers* of all things, the producers of all that variety in nature which names are made to express; hence they are *The names*. One of the most distinguished conditions of this matter is *light*; which issuing from the solar orb is called שמש, from שם the *heaven*, and מוש † *receding*, or giving way; and it has been the occasion of not a few mistakes, that this word is so perpetually translated *the sun*, as if it were the very orb of fire itself; hence its fancied motion in circles round the earth.

To this שם, then, as the builders of *Babel* framed one temple, so the *Canaanites* had another,

† The word expresses that subtilty of the light whereby it easily gives way to the gross air pressing among it, vulgarly called suction.

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called בית השמרת *Jof. xii. 3.* for בית a *house* was the antient name for a temple. And that this שם, or *cælum*, was no other than the *Jupiter* of modern heathens, can be copiously proved from their writings. *Vossius* mentions this old inscription at *Rome*, dug up from mount *Cælius*: OPTIMUS MAXIMUS COELUS ÆTERNUS; *The best, the greatest, the eternal heaven, or air.*† *Orpheus* taught the same in his verses:

“ *Jove* is the spirit of all nature’s frame,
 “ Blows in the wind, and blazes in the flame;
 “ The deep beneath, the radiant sun above,
 “ The moon’s reflected light, are parts of *Jove*.”

This was a known tenet of the *Stoics*, and many other *Grecian* sops. So the gross air, their *Juno*, (*Gr. Hpa*) was the causer of winds, and these too were deified. Such was the Oriental religion, which descended to *Pythagoras*, *Plato*, *Aristotle*, *Seneca*, *Pliny*, as their works bear abundant witness. *Ennius* is positive enough;

Aspice hoc sublime candens, quem vocant omnes Jovem.

“ Behold this great sublime that glows above,
 “ Which all conspire to name celestial *Jove*.”

Nebuchadnezzar, immerfed in this idolatrous worship, was struck judicially with a septennial

† *Plin. Nat. Hist. ii. 1. Cælum, numen æternum, immensum, &c. Senecæ epist. 94. Totum hoc, quo continemur, et unum est, et Deus est; et facit ejus et membra sumus.*

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brutishness, in order to convince him, not as we translate the *Chaldee* text, *Dan.* iv. 26. that *the heavens do rule*, (which would be giving up the point) but *די שלטן שמיא* that the heavens had no sufficiency further than as a *viceroy* or *deputy*, which the word *שלטן* generally imports. And the effect appears in that clear confession of his, *Dan.* iv. 34. *And at the end of the days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High, and I praised and honoured Him who liveth for ever.*

The framing and preparing the atoms, whereof this universe is composed, of such perfect solidity, so variously figured and disposed, as to establish and carry on the great machinery, is expressed in the root *בן*; and this attribute (one of the objects of idolatry, under the name *בין*, *Amos* v. 25.) was reclaimed for *JEHOVAH*, by one of the columns which supported the spherical representations, mentioned *1 Kings* vii. 21. It was called *יבין*, which, if we may trust the lexicons, signifies to design, contrive, constitute, establish. *Prov.* viii. 27. *When he framed the heavens.* *Psal.* civ. 5. *He hath founded the earth upon מכיניה*, i. e. the preparation and due disposition of its constituent particles.

Learned men seem not to hesitate as to the antiquity of emblematical representations;† and that

† *Doctores Hebræorum universum tabernaculum seu templum, ceremoniasque eo pertinentes, ad philosophiam referebant. De Dieu.*

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the *temple* was actually a prospect of the heavens in miniature, they indeed grant, but were not happy enough in tracing their evidence from this hint to the bottom. *Heb. viii. 5. The tabernacle, the shadow and exemplar of heavenly things.* As man had forfeited Paradise, by supposing incommunicable powers in matter, one intent of the sacred symbols was to keep the *Jews* from falling into the same crime; tho' there was another, more noble and extensive, couched in them, prefiguring the perfect obedience and great sacrifice of one who was to bring about the restoration of *Adam's* fallen race.

This observation is confirmed by the sameness of phrase, in describing God's completing the formation of the universe, and the finishing of the tabernacle or temple: compare *Gen. ii. 1, &c.* with *Exod. xl. 33.* and *2 Chr. viii. 16.* As the former was מלאכת *opus*, a substituted describer of the Maker's power and skill, who בל brought together and perfected its whole apparatus; so the same words are used as to the symbolical representations in the temple, when spoke of either in the whole, or as to its several parts. The nations had mangled their deity, the *heavens*, making a god of each of the several attributes which most affected them with love, dread or admiration; *JEHOVAH* laid claim to United supremacy, and ordered One temple to be erected, in opposition to this distracted idolatry.

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The complex *numen* of the *Zabeans*, or old idolaters, † was צבא the *host*, or whole powers of heaven in conjunction; this the later heathens divided into *troops*; so *Isa.* lxx. 11. גד a *troop of deities*. The complaints in scripture under this head occur too, too frequently; compare *Deut.* iv. 19. with *Neb.* ix. 6. *Praise him all his hosts*, *Psal.* cxlviii. 2. The whole is included in these three conditions of the potent fluid; the חמה that part of it in the action of *fire* at the sun; עשתרות the streams of *light* from sun, moon, and stars; and בעלים the *grains of air*, returning inwards from the circumference, to supply the flaming orb at the centre with fuel.

Our translators have mistaken some general names of these powers for *angels*, as *Cherubim*, *Seraphim*, &c. because they fancied them called upon to pay such homage as did not suit mere material beings: so *Psal.* ciii. 20. *Bless Jehovah, ye מלאכיו his agents---* מעשיו *his workers*. But if they had considered *Gen.* ii. 3. more attentively, they would have seen, that God blessed the seventh day, because thereon שבת *he rested*, presided without action, and left his *material representatives* to their own operation; nay, the text says expressly he created them לעשות *to work*.

† *Zabaisæ omnes crediderunt æternitatem mundi, quia cœli juxta eos est Deus.* Maimonides.

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רכב is another misused word, rendered this or that kind of chariot, and sometimes put for the driver. It signifies the rider upon any kind of beast, when this is expressed, as *equites* or horsemen are particularised by the name **פרשים**; but, simply, the **רכבי** were those who, carrying warlike missive weapons, rode, drove, and fought in chariots. *Pf. civ. 3. Making רכבו the grains of air his drivers*; thus represented presiding over the heavens as a stately monarch, and directing them, as his subjects, to their respective offices. *Ibid. xcix. 1. He sitteth on the Cherubin, i. e. the heavens; let the earth תנוט decline. Ib. xviii. 2. and 2 Sam. xxii. 11. He rode upon a Cherub, (called Pf. civ. 3. רוח spirit) and did fly.* This was mimick'd in the picture of Olympic Jupiter, riding on an eagle with wings expanded.

Verse 2. *And חשך darkness was upon the faces of the loose and unformed atoms of the earthy mass.*

Joel ii. 31. The שמש light of the sun shall be turned into חשך condensed air; called the shadow of death, when covering the dark or hinder hemisphere of our globe, which is turned or brought into the light, *Job xii. 22. and the light side alternately changed, Amos v. 8.*

-----*And רוח the spirit of God*-----

This is a name of office: some of its epithets follow. **קפא** *congealed or coagulated, Zech. xiv. 6.*

עבה

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עבה *density*, 2 Sam. xxiii. 4. *סו עבי* or the *dense grains of air*, which are more compact and inactive at the farthest distance from the centre; and our author avers, that they may be reduced to such a state of concretion as to be *palpable*, as in *Egypt*. The effects of this are קדר *obscurity, blackness*, 1 Kings xviii. 45. and קרר *cold*, Job xxxvii. 9. And cold from מורים. This last word implies that action whereby the gross air is formed, at the widest part of our circular system, by the *dispersions* of light; so they are passive, מורות *dispersed grains*, in Job xxxviii. 32. Nay, אבן, rendered *lapis*, &c. sometimes describes its solidity, as it is a general epithet for concretes of any kind: Job xxvii. 2. *Brass is a concrete* יצוק *adhering by compression*, which compressure is expressed by צור, and the hardness by אפל: hence the *Ciceronian* phrase, *crassus et concretus aer*. The progress of the grains inwards, their falling down, is conveyed by a word near in sound to *nebulae*, and that is נבלי clouds, *defluxions*, whereof part are obstructed in their passage, and so fall on the hindmost side of our globe.

This third portion of the heavens was worshiped by the heathens, under the name בל, בול, בעל; which expresses its agency in *mingling* or *mixing with*, thereby regulating and moderating, the other two parts, viz. *light* and *fire*: hence it became a title of rule and dominion, hence *Jupiter Belus*, hence the *city of the temple of Baal*, 2 Kings x. 25. The עננים cloudmongers, augurs, were special vota-

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volaries of this god; and the *Canaanites* had a temple to the cloud, mentioned *Jos.* xix. 38.

The רוּחַ or *spirit* is properly the grains in motion: the most powerful effects are attributed to its impulse, and the constitution of its parts for that purpose is asserted to be the Almighty's work. *Isa.* xl. 13. *Who hath directed* (fitted for its office) *the spirit of Jehovah?* Its adhesion in grains prevents its entering the smaller pores of bodies, so it becomes an instrument of support; it at once bears up and impels them. *Job* xli. 7. *One is so close to another, that רוּחַ cannot come between them.* Hence weight or pressure: *Job* xxviii. 25. *To make for the spirit the instrument of weight;* here the *Chaldee* paraphrase is explicit, "Making weight by the "spirit or air." This power is symbolized in scripture by *wings*, whereby also it was represented among the heathens. The moderns called it *aer*, *æther*, *anima*, *spiritus*, according to the ideas they had of it; from it *Egypt* had its old name *Aeria*, as *Æthiopia* was called *Ætheria*. *Vitruvius*, speaking of the planet *Saturn*, says, that star *est proxima extremo mundi, tangitque congelatas cæli regiones*, "is near the extremity of the world, and touches the frozen regions of heaven." In the fragment of *Sanchoniathon*, "Jupiter's wing is the spirit of God, which enlivens the whole world." This they pictured by the wings of a hawk; and to this they consecrated their *uan*, or winnowing instrument,

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ment, which they made so necessary in all their initiations.

----moved upon the faces of the waters.----

מרחפת, *moved*, became a means of impulse and compression: רחף signifies motion; with מ prefixed, after the *Hebrew* manner, it is an *instrument* of motion; so רכב a rider, מרכב something to rid upon.

The next word is *faces*, from the verb פנה *to turn towards*, which well describes the conversion, or rolling round, of the earth, by the action of the *spirit* impelling it behind, and the *light* thinning the air successively on its other surface, *Pf.* xc. 9. *Jer.* vi. 4. As the light is called day, so, *Song* ii. 7. this agent is said to *blow* or breathe *spirit in the day*; and, on that part of the surface where it begins to prevail, by pushing into and mixing with the light, it is called ערב the *evening*, twilight or mixture. This *blowing* of the spirit, which, besides turning round the orbs, feeds and cherishes the central fire, is expressed by נפוח; and to that action of their god, the heavens, the natives of *Canaan* had a temple, *Jos.* xv. 53.

Verse 3. And God אמר commanded, let there be אור light, and there was light.

אור signifies that separation and agility of the subtle matter which produces both light and heat, and whereby it can pervade the pores of all bodies.

It

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It runs against, breaks and tears the gross air into its constituent atoms, as *Nab. ii. 5.* With מ prefixed it is an instrument, *Pf. lxxiv. 16.* *Thou preparedst מאור the instrument of light, and שמש the stream of light from the sun.* The heathens gave it the same name with natural fire, אש, part of their object of worship; so God was pleased to show his power in the desert, by supporting a portion of it preternaturally.

The word there used does not mean a pillar, as vulgarly imagined; עמוד is somewhat sustained, made to subsist, supported: but it is a mistake to think it implies properly the fixedness or immobility of a column. *Pf. cii. 25.* *The heavens shall perish, but thou תעמד shalt endure.* *cxix. 90.* *Thou hast machinated the earth, and תעמד it abideth;* it does not stand immovable, but, as a part of the universal machinery, it is supported or made to subsist, by the pressure of the air, which they divided into columns, as we do a surface by lines; these are the עמודי שמים supporters of air, *Job xxvi. 11.* The emblem of this support was תמר the palm; hence this species of trees brought into God's temple, made supporters, and hung upon the walls like trophies.

Let those who value *Plato's* opinion hear him, in his *Timæus*, asserting, “ That air (*exustus*) burnt is fire, fire extinguished and concreted re- turns to air, air becoming still grosser constitutes clouds and darkness.” *Vossius* quotes *Hippocrates, de flatibus*, saying, “ That spirit is the pabulum or
“ food

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“ food of fire, and that fire deprived of spirit or air
 “ cannot live;” as *Tho. Bartholine* does *Aristotle*,
 “ That fire is the efficient cause of all things.”

It must be observed, that this אֵשׁ, however thin or fluid, takes up just as much space as the grosser spirit, though, by reason of its subtilty, it gives much less resistance to bodies moving in it: nor does vision, or the effect it has upon our eyes, seem to be the chief use it was ordained for. Moreover, the rushing of it outwards, and consequently dividing and bringing in the spirit, must produce a struggle, and so expansion, or a compressure upon itself and all things else. Light too must have its several degrees, as it is nearer to the fire, or more intermixed with spirit; so, according to its velocity, and the effects it has, the descriptions in scripture are varied.

Verse 4. *And God divided between the light, and between the darkness.*

Here the action is double, and the word repeated; בָּרַל *separating, exchanging, bartering, taking mutually from one and giving to the other: so Job xxxviii. 24. Which way is light יחלק divided?*

Verse 5. *And the evening was, and the morning was, the first day.*

As the verb, from whence *evening* is derived, signifies to mix, so the heathens had a *temple of the mixer*, *Jos. xv. 6. ערב* expresses in general that
 trans-

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transaction or trafficking in the heavens, whereby the *grains* and *atoms* are making alternate vicissitudes, and so intermingling and weaving themselves like warp and woof. From this attribute the *Arabians* got their name; their and the *Egyptians* fondness for it, seems to have been punished, by a *mixture* of insects; and the *Jews* were forbidden *mixtures* almost of any sort, *Lev. xix. Deut. xxii.* probably on the same account. The emblems of this power are rendered, *corvus* a bird, and *salix* some kind of tree.

And indeed there is nothing more certain, than that the heathens had a variety of animal and vegetable hieroglyphics sacred to their deities; which custom even yet prevails in the most distant and barbarous parts of the world. Thus *Orpheus* sings;

“ Boughs represent our mortal state below,
 “ Like them we perish, and like them we grow :
 “ Fate stands not still, nor lets things keep their ground,
 “ But runs one constant circulating round.”

Vossius (*rise and progress of idolatry*) has amassed abundance of proofs: take a few. *Erasmus Stella*, in his antiquities of *Prussia*, says, that for some time they had no religious rites; but at last they arrived at that degree of madness as to worship serpents, wild beasts and trees. *St. Oderic*, in his travels among the *East Indians*, relates, that they adore fire, serpents and trees: and *Joseph Acosta* says much the same of those in *America*. *Plin. xii.*

1. *Arborum genera, numinibus suis dicata, perpetuo*

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servantur ; ut, Jovi esculus---tanquam et caelo attributa credimus. “ The kinds of trees, dedicated
 “ to their respective deities, are continually pre-
 “ served, as the beech to *Jupiter*---we believe
 “ them to be as it were attributes of the heavens.”
 Hence, among the old *Romans*, none durst cut
 down a grove within his own ground, till he had
 offered a swine in sacrifice to appease the gods.
 So, at the feast of tabernacles, appointed *Lev. xxiii.*
40. the *Hebrews* were to cut branches of this and
 the other representative tree, for building booths,
 making processions, &c.

But to return, as the *evening* is the edge or go-
 ing out of our hemisphere into darkness, *Prov. vii.*
9. *In the twilight, where the day mixes ;* so the
morning is the edge where it turns towards the
 light, *Judg. ix. 33.* whereby the two opposite fa-
 ces are regularly shifted, and therefore the verb
was must be double, as in the *Hebrew* text. The
 whole revolution completed is signified by מחר the
exchange, or, as our versions render it, *tomorrow.*
Judg. xix. 9. רפה יום לערוב *The day yields (gives*
way) to the evening ; so the counterpart, *Job xii.*
22. *Turning round the parts which are undermost*
up out of the darkness.

These words have no relation to describing a
 circle, such as the earth makes round the sun in a
 year : that is otherways expressed, by תקופת the
revolution, *Exod. xxxiv. 22.* or by תשובת the re-
 turn of the year, 2 *Chr. xxvi. 10.* The *Canaanites*
 had

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had a temple to this attribute of the heavens, called *בית חגלה*, *Jos. xv. 6.* which last word is a compound of *חג* *circumgyration, motion in a circle,* such as they shewed in dancing joyfully to the honour of their god; to whom also, in token of their confessing his power, they dedicated bracelets, earrings, and other annular ornaments; and of *גל*, which expresses either the diurnal or annual period, as *1 Chr. xvi. 31. Let the airs ישמחו irradiate, and the earth תגל will roll round. Isa. xliii. 13. Let the airs רנו shout, (jump backwards and forwards) and cause the earth to revolve.*

Verse 6. And God said, Let there be an expansion in the midst (passing through the parts) of the waters, and let it be dividing between the waters to the waters.

The word *רקיע* is prodigiously emphatic, including that whole joint action of the heavens, by the opposite tendencies of the *light* and *spirit*, whereby all intermediate bodies are compressed, consolidated, stretched out and hammer'd like a plate of ductile metal. Hence these parts in conflict are called *שחקים* the *strugglers*, *Job xxxvii. 18. Hast thou with it (the density of grains) given the expansive power to æthera, the conflicters.* So the *strength of God* is said, *Pf. lxviii. 35. to be in the contending æthers;* and to them is ascribed the production of rain, dew, manna, thunder, &c. The idea is carried downwards to dancing up and down,

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playing, laughing, &c. which may help us to explain that phrase of *Plato*, so often cited, *risus cœlorum*, *Jovis*, the laugh of the heavens, or of *Jove*. The certainty of this action, and the nourishment it affords animals, is included in אִנָּן, to *protect*, *cherish*, to be *faithful*.

As the עֲרֵי, or *dense grains*, are the one party in this conflict, so the other party, and its strength, is expressed in the high title אֵל, *i. e. the strong irradiator of light*: to this power was בֵּית אֵל or *Bethel*, the *temple of the irradiator*, erected, *Jos.* xii. 16. and *Jacob* claims one of these places of worship, at *Luz*, for *JEHOVAH* his God, by the title of אֵל בֵּית אֵל, *Gen.* xxxv. 7. signifying his sovereignty over that mighty and idolized attribute. The animal emblem was a ram: *Psal.* xxix. 1. *Give unto Jehovah בְּנֵי אֵלִים the sons of rams*; that is, acknowledge him master of the powers these were made to represent. The *Canaanites* had also a temple of אִנָּן, signifying the *strength* and labour exerted in this action, *Jos.* vii. 2. which was afterwards transported into *Egypt*, and there called *Heliopolis*, or the city of the sun (light.)

To the *expansion* the heathens ascribed the carriage and support of the orbs, imaging it by wings, wheels, chariots, &c. It was reclaimed for *JEHOVAH*, in the temple: *Ezekiel's* distinct vision was to the same purpose, and not to convey unintelligible mysteries, as some have imagined. The idolatrous nations worshipped what the faces of the

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ox, the lion, the eagle represented, that is, fire, light, air; these were the same *Cherubim* which enlivened *Ezekiel's* wheels, and still give motion to the planetary orbs, with their satellites---*wheel within wheel*. *Psal.* cl. 1. *Praise him for the expansion of his strength*; that is, (says *Glassius*, *phil. sacr.* p. 560.) “ the strength which is expanded “ and diffused throughout all created things; in “ which they live, and move, and have their being.

The nations had a *בית כר*, or temple of the circulator, *1 Sam.* vii. 11. in honour of whom they danced in circuits, and consecrated spherical figures. They had also *בית מרכבת*, a temple of the instrument of carriage, *Jos.* xix. 4. called the chariot of the *Cherubim*, *1 Chr.* xxviii. 18. to which there are allusions in the new testament, as *Heb.* i. 3. *ὑπονομιζων*, upholding, and *2 Pet.* i. 21. *ὑπονομιζομενοι*, agitated, impelled by the Holy Spirit, &c. *Psal.* civ. 3. *Who maketh the densities* (grains of spirit) *his drivers, who walketh upon the wings of the spirit*. So chariots were sacred to the sun, at *Rhodes*, &c. So *Cybele* (the earth) carried in a chariot, drawn by lions, because, as *Servius* upon *Virgil* assigns the reason, the earth hangs pendulous in the air. So *Jupiter*, *magnus imperator cœli*, in a winged car.

The effects of the expansion are expressed by several other words; as *Isa.* xlii. 5. *Concreting the airs, and נוטתם extending, stretching them out every way, or on all sides.* *1 Chr.* xvi. 30. *The*

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globe תכון is machinated, תמוט it will not decay. Psal. xix. 4. Their line (substance) is gone through all the earth, penetrating into its minutest pores. So by צוק, to compress, Job xxxviii. 37.

There were also temples to הרם or רמן, the projector or mover of bodies forward, which is undoubtedly a property of the air; tho' the modern philosophy will have this to be effected by some inexplicable virtue communicated by the projector's hand, or, more technically, the *vis impressa*. Hence the pomegranate, the emblem, and called by the same name, appended to the skirts of Aaron's garment, Exod. xxvii. and upon the columns in Solomon's temple, 1 Kings vii. 18.

צור, the presser and binder together, was another attribute idolized, Jos. xv. 58. See Job xxvi. 8. Psal. xcv. 5. Hos. iv. 19. Our versions have made this title of God passive, a rock, whereby several texts are turned into pure nonsense; as, Deut. xxxii. 18. Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee: and verse 30. Except their rock had sold them.

Verse 14. And God said, Let there be מארת a candlestick in the expansion of the heavens, to divide between the day and between the night; and let them be for an אתת, and for מעדים, and for ימים days and שנים years.

מארת is an instrument to hold lights, or a frame of bodies for the use of light, as the sun in the

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the midst of the six planets gives them light, and they reflect it upon one another. This was represented by the candlestick in the outer tabernacle and temple, with its branches, knobs, flowers, sockets for lamps. The stream of light through the universe is all from one **אתר**, or fountain; and so these words are not plural, but expressive of the lucid unity. *Psal. cxlvii. 4. He appointed the number of כנבים the fluxes or streams of light from the stars: these are what Greek writers call οχηματα vehicles of light, and δοχεια receivers.*

The Canaanites had a temple, *Jos. xix. 6. to לבאות the intelligencer of signs*; the rabbies render it by **לביא** lions, as indeed the *lion* was a representative of this. The heathens took each of the streams of light, with its several variations, for a *signal* of the will of their god, the heavens: hence astrology, oracles, divination. *Jer. x. 2. Learn not the way of the heathens, and be not dismayed at the signs of heaven.*

There is abundant proof, that the heathens understood that **אתר** pointed at the **חמה** or central fire. So they called it *Attis* or *Ate*, as they fancied it male or female; and this deity, in *Phrygia*, they joined with the great mother of their gods, *Cybele*; a title probably derived from the *Hebrew* **שב**, which signifies a *flux, tract, or current* of any thing. *Macrobius* describes *Attis* as the sun, or *vis activa terræ insita*, the active power implanted in the earth; so *Cybele* drawn in a chariot by lions, *validis*

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dis impetu atque fervore animalibus, animals which abound with impetuosity and fire; and immediately adds, *quæ natura cœli est*, which is the nature of the heavens. The lexicons all concur to evince this emphatic interpretation of אַתַּר to be just; from the same root they draw words of *strength, vehemence, authority, velocity, a furnace for making glass, the fire it contains, &c.*

As the *melting down* of the gross air into its constituent atoms, at the centre, is expressed, *Isa.* x. 16. by the verb יָקַד; so the fiery orb itself is called חֶמֶה, denoting *fury, inflammation, fermentation*: hence *Jupiter Hammon* in the parched deserts of *Africa*. There are many places in scripture denominated from this powerful attribute; as *Jos.* xxi. 32. חֶמֶת דֹּר, which high epithet annexed signifies a pile of fire, *focus, combustion*. This heat, communicated to animals, enlivens, exhilarates, renders prolific; and so the word דֹּר, by metaphor, is made to import.

Our author's notes shew, that as the air was *Juno*, so the change of air into fire was insinuated by the birth of *Vulcan*; that fire was thought an animal in *Egypt*, and a god in *Persia*; that the philosophers in *Laertius* speak of air attenuated (ground small as in a mill) by the sun; that *Strabo* mentions the *Persians* offering food to the fire, with this invitation, *Lord-fire, eat*; that the heathens dedicated horned animals to this power, as the *Egyptian Apis* or bull, and the *Libyan ram*;
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expressing by horns the vigour of its irradiation, *assumpto taurino capite, fronte curvatos imitabantur ignes*, having taken the head of a bull, they imitated by (the curled hair and horns on) its front the bending rays of fire; so *bos flammæ capite vibrans*, an ox darting every way flames from his head.

The *Canaanites* had a temple to חָרִין, the giver of heat, *Jos.* xvi. 3. which word is also used for rage, anger, &c. This was חָרִם the solar fire, which is said, *Job* ix. 7. not to change its place, or זָרַח *spring up*, as שָׁמֶשׁ the light from thence, does. Hence the *Persians* called the sun *αυρος*, and their prime monarch by the same name, *Cyrus*; as they adorned the image's head with golden hair, to resemble a circle of flaming rays. The custom of *Ethiopia* is thus described by *Heliodorus*, book ix. “Surrounding his head with a kind of wreath, “they fix about it a circle of arrows, the feather’d “part towards the head, and the points projecting “outwards like rays.”

There are many words to express the action of the solar fire; its force of *liquifying*, melting, weakening the adhesion of air, by מָסַח, as in *Isa.* lxiv. 1. its *attraction*, or forcing the air inwards, by שָׁף, *Eccl.* i. 5. the *spreading* of its burning quality upwards by נָשָׂא, *Judg.* xx. 40. its *breaking*, or *tearing to pieces*, *dispersing*, by פָּוֵץ, *Job* xxxvii. 11. its *fusion*, or *pouring out*, *distilling*, by נָתַךְ, *Nab.* i. 6. its *elevating* force by גָּבַהּ, *Job* v. 7. The word יָפַע is made to convey opposite and contradictory

tradiçtory ideas, but does not; it signifies to *irradiate*, and is equally applicable to the grains of air, moving inwards, *Job* x. 22. as to the light shining outwards, *Job* iii. 4.

The *מַעֲרִים*, *seasons*, in the text, include as well time in general, as those particular periods set apart for the several annual vicissitudes, for sowing, reaping, appointed meetings, festivals, &c. which are occasioned by the earth's declination, or oblique posture to the sun; as the heavens, whereby this obliquity is caused, were celebrated by the *Canaanites*, under the title of *הַשֶּׁמֶת* the *causer to decline*, *Judg.* vii. 22. and the emblematical tree *שִׁטִּים*, whether cypress, *Arabian thorn*, or fir, so frequently put to sacred uses. As the surface of the earth is that line or border which terminates the greater quantity of celestial matter, and is the stage for it to act upon; so *Psal.* lxxiv. 17. *Thou dost set all the גְּבוּלוֹת extremities or borders of the earth.*

The *מֵאֲרֵר*, or heavenly candlestick, is truly the cause of the earth's diurnal and annual rotations, and so for *יָמִים days*, and for *שָׁנִים years*. This was commemorated by festival circular dances; and the *עֲנֵלָה*, *carrier of the earth round*, was represented by a *calf*, an object of idolatry fatal to [*Israel*, in the desert, and under *Jeroboam*.

Verse 15. *And let them be לְמֵאֲרֵר for a means of illumination, in the expansion of the heavens,*
לְהֵאֲרִיר

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להאיר *to cause light upon the earth; and it was so.*

Verse 16. *And God made a secondary candlestick of the great ones, (planets) as the greater or primary light for the rule of the day, so this lesser or reflected lustre for the rule of the night; he made the streams of light from the stars also.*

Here the original descriptions, tho' concise and simple, are at the same time marvelously accurate: for the word גדלים, *great ones*, likewise conveys an idea of the varying posture of their light side with respect to us, whereby they communicate to our globe an *increasing* degree of their reflexion, as is more observable in the changes of the moon, with its various appearances. The heathens expressed this in the wreathed figure of their temples, like that at *Babel*, called מגדל, not a tower, as our translators fancied. In allusion to this were the wreaths of chain-work, mentioned 1 *Kings* vii. 17. and hence the ענק, chain or collar, worn by *Anakim*, the *torquati* or great men of *Canaan*, *Judg.* viii. 26.

Fire can neither subsist, nor send forth light, without fresh supplies of *air*; therefore this was represented by the שמן, *oil of olives*, kept to feed the lamps in the tabernacle continually; and it was, *Exod.* xxvii. 20. להעלת *to cause the light to ascend.* The different streams of light are expressed 2 *Kings* xxiii. 5. the שמש, or that from the sun; ירח, that from

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from the moon; and מִזְלוֹת, those from the stars.

But there is another word requires explanation; לְמַמְשֶׁלֶת to *rule*, to have dominion or power over, to dilate, extend, and by the force of the spirit to direct, not only the globes, but every particle of matter they contain. The prime ruler then, containing the purest and greater quantity of light, is שֶׁמֶשׁ; which has been hitherto mistaken for the solar orb itself, whereby many absurdities were charged on the scriptures: this will manifestly appear on comparing the passages; and it is now high time to rescue the sacred writers from the contempt ignorantly thrown upon them. The influences from the moon are here carefully distinguished from its orb, called לְבָנָה, and whereof *frankincense* was the emblematical plant.

As an exercise upon these *Mosaic principia*, take that noble description of the royal prophet, *Psal.* xix. “ The airs declare the glory of the Irradiator, and the expansion shews his handy-work. “ Day after day indicates אָמַר the command, and “ night succeeding night revealeth knowledge. “ There is no speech, nor are there words; their “ voice is not heard. Their line קוֹם (station, “ subsistence) is gone through all the earth, and “ to the extremity of תֵּבֵל the orb their indications. In them hath he set a tabernacle for שֶׁמֶשׁ “ the light of the sun; so he is as a bridegroom “ coming out of his chamber, and rejoiceth like a “ strong man to run a race: from the extremity “ of

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“ of the airs is מוצא its going out, and its circulation at the ends of them; and there is nothing hid from the heat of it.”---These are the things and actions by which the celestial machinery shews forth the glory, power and wisdom of the *Aleim*, and indeed their inexpressible goodness towards men. All is conducted with silent harmony, tho’ the operations of שמים, the Names, extend throughout the whole universe, from the dreadful centre to the spacious circumference. *Judg. v. 31.* As שמש (the flux of light from the solar fire) when he goeth forth in his might. The bride-chamber is חפה, the place of congress at the centre, where the spirit comes in, and the light goes out beautiful and adorned: like a strong man, or powerful governor, making an excursion or tour through his extensive domains. Its going out, like מוצא a stream from its fountain-head. Its circulation, or return, *Macrobius* calls *conversio cœlorum*, or the reverting of light inward from the circumference. *Lucretius*;

- “ But this thin vapour issued by the sun,
- “ And light serene, does not resistless run
- “ Through a mere void, but makes a passage thro’
- “ Resisting waves of air, and moves more slow:
- “ Nor go the atoms singly, but combin’d
- “ Among each other move, in conflict join’d.”

This is *Virgil’s*

Deum namque ire per omnes.

Georg. iv.

“ A powerful Deity pervades the whole.”

Along with *Baalim*, the grains of air, the nations usually worshipped *Asheroth*, i. e. the fluxes of light,

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light, to which they attributed great power, as appears by *Sanchoniathon's* introducing *Astarte* crowning herself with the head of a bull, as an ensign of royalty; by the horns of which animal the irradiation of light was represented, as the *Hebrew* word for a *horn*, קרן, signifies also to shine, glitter, vibrate, to diffuse rays. So *Moses's* face, after the glorious appearance on the mount, *Exod.* xxxiv. 30. קרן *shone*, was cover'd with lustre. Hence too that other antient representation, the *crown*, a circular cap surrounded by tapering plates of gold, with a precious stone at the pointed end of each plate, to show the irradiation intercepted by the foremost hemisphere or head of each orb: the specific word is עטר, a circle, *tiara*, crown; and as it is also the name for *glans*, *præputium*, there was probably some abuse in making this part a representation; to prevent which *circumcision* might be instituted.

I conclude this with our author's explanation of that troublesome passage, *Eccl.* i. 4. tho' I cannot now enlarge. "A generation is brought forth, " and a generation goes off; but the earth for the " use of all generations is supported. Therefore " the solar light springs forward, and the solar " light goes off; and at (or into) its station the " rising light is sucking (or giving way to) the spi- " rit there; going to the South, and turning round " to the North, turning round in a circle; the spi- " rit coming on: and, in its circuits, the spirit re- " turns." And by this succession of light and spi- rit, the earth rolls round,

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F R O M

MOSES'S ---- SINE PRINCIPIO,
*Represented by Names, by Words, by Types,
by Emblems.*

W I T H

An INTRODUCTION, shewing the Nature of Body and Soul; the First State of Man, the Quality of his Crime, his Condition after the Fall, his State under the second Covenant: That, by reason of Man's Nature, and of his Fall, Persons, Things, and Actions, were represented by Substitutes, Types and Emblems, before, and particularly after the Fall; the taking of Man into the Essence, Purification, Sacrifice, Atonement, &c. which were observed by All, Believers and Apostates, misapplied by Gentiles, afterwards by Jews.

I N T R O D U C T I O N.

THE preceding essay was not intended to discuss philosophical niceties, but to lead to a subject of infinitely greater consequence: the agency

cy of the heavens, thus far explained, points at those types whereby God has been pleased to convey ideas of his own essence, of the trinity in that essence, and of the respective offices and actions attributed to the *Great ones*; whereby the designs of God towards man will appear, which ought to be the chief object of our searches, *Hof.* vi. 6. *John* xvii. 3. As God was primarily represented by the heavens, so emblems or draughts of these, or descriptions in *Hebrew* words, were no more than copies of the archetype: thus, indeed, the knowledge of the *A-LEIM* is derived from the light of nature, not, as that phrase is vulgarly understood, by any innate or inbred power in man, but by the immediate instruction of the Most High, the alone Interpreter as well as the Lord of nature.

The *Greek*, that language of erring heathens, became of necessary use to the apostles, to spread the history of facts which it behoved all men to be apprized of: but *CHRIST*, and his disciples, knew too well its imperfection, and unsuitness to give just ideas of the divine œconomy, to make use of it for that purpose; the original scriptures in *Hebrew* were distinct permanent evidence, to these references are always made, and there complete satisfaction is to be found. *John* xvii. 17. *Thy word is truth.*

All descriptions of the Deity are formed from ideas in the natural world; and so those words of divinity are without meaning which do not express ideas.

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ideas taken from nature : therefore metaphysics, or abstracted notions, must be given up, seeing no idea comes into the mind but from without, and thro' the medium of the senses ; which holds good even in the case of extraordinary revelations. The scriptures were written, not for perfect, but for fallen man, and therefore have no words to express absolute perfection of any kind : but, so averse is he to strip himself of his favourite imaginations, to own his forlorn and dependent condition, that he will rather take up with heathen technical names than appear ignorant.

The word GOD is a noted instance of this, expressing in the old *Saxon*, *bona res*, a good thing. It is thought, the *Goths*, in some of their martial excursions, brought this epithet from *Persia* into *Europe*, viz. *Choda*, or *Goda*; and גד in *Arabic* is goodness, sweetness. So that other name, *Deus*, a heathen title for the air, their *Jupiter*, as appears by *Horace's* phrase, to live *sub Dio*, or in the open air: the adjective *dives*, rich, shews what was meant, and that they had it from the *Hebrew* די, that is, *sufficiency*. *Jer.* li. 58. *The people laboured in די the sufficiency of ריק emptiness*, called afterwards the *sufficiency of fire*, the great god of the infatuated nations, *Hab.* ii. 13.

Before we attempt to view the first transactions between God and man, or presume to canvass the sacred titles, it may be proper to inquire a little who we are, what powers or means we have to

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know the Most High, and in what relation we stand to him. We are informed, *Gen. i. 26.* that the אלהים (who they are will be explained hereafter) after an interlocation among themselves, formed man out of the dust of אדמה, that very species of matter whereof beasts also were made, with this material distinction from them, *Gen. ii. 19.* that he was to be *in the image according to the* (דמות plural) *similitudes of the Aleim.* Next, *Gen. ii. 7.* they infused נשמת חיים a soul of lives; and אדם the body was for נפש חיה a frame alive. As in אדם the solids, or grosser parts, are included, so that finer machinery of the body, composed of vessels, tubes, strainers, with the various fluids they contain, is signified by נפש, which is said to live, when the blood and other juices are of proper quality, and circulate regularly. That the blood is the chief support, or for the use of this *Napes* or frame, we are assured, *Gen. ix. 5.* wherefore it was set apart, consecrated, forbidden for food, with a special respect to the future great sacrifice of atonement.

The *light* and *spirit* give our frames, and these fluids, life, which require the same supplies, and are liable to the like sensations and appetites, with brutes: diseases, violence, death are alike fatal to both. The *Ipah*, breathing or infusion of *air*, whereby we are supported all around, is an idea taken from the action of the lungs in respiration; the vivacity produced by the entrance of *light* into the pores,

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pores, and causing inward heat, with the *halitus* or steam thence arising, is here called *Nasmet*. It being impossible to express immaterial beings otherways than by sensible images, that portion of the heavenly substance, which enlivens and imparts knowledge, gives us likewise an idea of that ineffable substance whence our *soul* and *mind* are derived. Brutes have but one temporal *life*, by the benefit of the air; but the superiority of man is distinctly noted in the text, by his having a *soul of lives*; so *Pf. xxxvi. 10. With the Aleim is the fountain of lives.*

Human nature, thus compounded, was destin'd for a state of trial, assured however of happiness, by a close dependence on the Creators: man was made capable of acquiring and receiving knowledge from given ideas; and his freedom consisted in chusing, whether to enjoy perpetual felicity under the special direction of the Most Wise God, or to trust to his own fancy'd abilities, subject himself to all the uncertainties of reasoning without evidence, and thereby forfeit his claim to the divine protection. The event was mournful, for imagination got the victory: *Adam* began to think himself sufficiently equipped to stand alone, his heart grew elate with the consciousness of his own dignity, and the light and strength of nature, which appear'd to him inherent, dazzled his weak and unguarded eyes; in fine, *free-thinking* must have been his ruin, had not
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the divine mercy, in a most stupenduous manner, interposed for his deliverance.

The evidence *Adam* had of the existence and power of God, was limited, in proportion to his state; he, being the last of all God's works, could not see how the other creatures were formed; he found the natural agents cherishing all things, and rendering them prolific: so that there was no other recourse but to depend implicitly upon the veracity of that Being, who revealed himself to be the author of this system. Only, he might so far be assured of God's supremacy, by his summoning the animals before him to receive their names; and of his wisdom, by making them discover so much of their nature, instincts or properties, as to enable *Adam* to distinguish them by suitable denominations.

It ought to be carefully observed, that as the material machine is primarily suited to the service of the body; so its secondary, but most important use, is, to treasure up ideas for the immortal soul, to afford types and evidences of the otherways unutterable attributes of the Deity. Hence it must follow, that the language of scripture, which is admirably adapted to convey true and literal descriptions, will also in many places require an emblematical or spiritual interpretation, corresponding to the circumstances of that creature who has a *soul of lives* to provide for. So that the substitution of certain species of trees, animals, heaps of stones, and

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and other *memorials*, must have been of old extremely necessary, not only as a religious act, but as a register or testimony of such fact, oath, covenant, &c. as was thereby represented; and tho' *writing* might in a great measure supersede the use of these, yet in investigating the ideas words are contrived to convey, much light may be had by looking back on the antient emblems, whereof they are frequently no more than vocal transcripts.

Of these figurative institutions as *Paradise* was the first, so, being planned out by *wisdom* himself for the information of a perfect man, it must have been beyond comparison exquisitely curious. Of this the consecrated *groves*, as well among believers as idolaters, were but faint resemblances; tho' the imitation was so tenaciously stuck to by the heathens, that they scarce know how to separate a temple from an arbour; they surrounded their very altars with trees, and even to the last, when tradition was utterly corrupted, the branches and fruits carried in all their solemn processions, shew the decay'd vestiges of antiquity. If then this primeval garden (as our author supposes) was so planted, from the centre to the circumference, as to represent motions, courses, distances, &c. in the heavens by way of plan, the celestial system in miniature, tho' the instruction thence arising would descend to posterity, yet that, in process of time, the knowledge of the emblematical trees was either corrupted or lost, many circumstances concur to evince :

vince: however, the sacred books still serve to explain the most important, and afford hints concerning the rest.

Tho' we may believe *Adam* form'd with an aptitude to attain to all the perfection human nature is capable of, what progress cou'd he make in knowledge, without being initiated in its first principles, and taught their use? None surely, or at least such as must be extremely vague and uncertain; wherefore it is not to be doubted but God wou'd instruct him how to sound words, to appropriate them to certain ideas, to vary and combine them as circumstances required: nor would this be all; the whole universe was too large a field, for a solitary creature to range in quest of knowledge, where the magnitude and variety of objects were enough to confound his senses. Nothing seems so well to obviate this difficulty, as the substitution of emblems, comprehensive models, or representations in miniature: besides, these lesser plans might have a still nobler tendency; the enlargement of his knowledge, by thus beginning at the imagery, and ascending gradually to contemplate the magnificent originals themselves, might be a means to exalt his mind at length beyond the boundaries of nature, and to fix it by degrees upon the invisible Creator.

It was absolutely requisite for *Adam* to be acquainted with the agents, motions and powers of this system; first, because from them alone he was
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to be allow'd to take ideas of the great Authors of his being; 2dly, that the laws they were ruled by, and the obedience they never ceased to pay to their sovereign, might be a continual pattern and example to imitate, in *doing his will on earth as they did in the heavens*; and, 3dly, as *Adam's* temptation was to arise from false suggestions of powers in this system it had not, it was proper to forewarn him, by letting him know the extent of their jurisdiction. The above, and many other considerations make it probable, I had almost said certain, that the *garden of Eden*, with its rivers, trees, and other symbolical furniture, was nothing less than the celestial machinery in epitome: as, for an example, *openings of flowers* represented the irradiation of light, in the temple; and all the heathens used them to describe stars. But let us see how easily the text runs into this construction.

Gen. ii. 8. *And Jehovah Aleim ייטע planted גן a garden in Eden Eastward, and there he put the man whom he had formed.*

The word for *planted* is expressly applied to the heavens, *Isa. li. 16.* and גן signifies a place hedged round, inclosed for defence and protection, like this system of the universe: and tho' עדן, *Eden*, does not mean either *pleasure*, a *circle*, or the *annual revolution*, yet these senses given it in the lexicons, from the *targums* and other old writings, shew the tradition of its symbolical design to have been pretty distinct.

distinct. No doubt, this garden was set apart for the solemn purposes of religion, as afterwards we find gardens used for sacrifice, *Isa.* lxxv. 3. for purifications, *ibid.* lxxvi. 17. and the church of Christ is called one fenced and inclosed, *Song* iv. 12. So *Pliny*, Nat. Hist. xii. 1. *Arbores fuere numinum templa; priscoque ritu simplicia rura, etiam nunc, Deo præcellentem arborem dicant*: that is, “ Trees “ were the temples of deities; and, according “ to antient custom, the simple country-folk, e- “ ven at this day, dedicate some prime tree to “ God.” And there are a number of other passages to the same effect, for which consult *Diodorus Siculus*, xv. 50. *Quintus Curtius*, iv. 7. and the 17th book of *Strabo’s* geography.

Verse 9. *Jehovah Aleim* יצמח made to grow out of the vegetable matter every tree נחמד desirable to the organ for vision, and good to the organ for food, and עץ החיים the tree of lives also in the midst of the garden, and the tree of the knowledge of good and evil.

In *Scapula’s* lexicon, *φωτιος*, the means of germination, is an epithet of the sun or *Jupiter*. CHRIST, represented by the light, is called a righteous branch, *Jer.* xxiii. 5. Which word *branch*, there and elsewhere, is also rendered by *splendor*, as of the sun shining forth. A noun from נחמד is one of *Christ’s* titles, *Hag.* ii. 8. *the desire of all nations*; and he is said to be, *Song* v. 10. *all desirable*. The organs

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gans for vision, and for food, are noted, as other instruments, by נ prefixed: but the word for vision, ראה, includes much more, foreseeing, weighing, deliberating; in the *Ethiopic*, an exemplar, type, image, ፍ. As man had a soul of lives, so here was a tree to correspond with it, a tree emblematical of חיים, two states of living: this was to be *Adam's* reward, if he overcame his tempter, and it is still held forth to his sons, as you see, *Rev.* ii. 7. *And the tree הדעת, of knowledge, of experience or perception; of good, טוב, of order preserved; and of evil, רע, or disorder and confusion.* Tho' there was no occasion to particularize more than these two remarkable trees, yet there were undoubtedly many other kinds in *Eden*, as those called, *Psal.* viii. 11. ארזים אל, the cedars of the Irradiator; and such as the heathens carry'd off, (*Phædrus*, fable lvi.)

- " In time of yore the deities
- " Chose each their tutelary trees:
- " The spreading oak pleas'd mighty *Jove*,
- " The myrtle green the queen of love,
- " The laurel *Phæbus*, and the pine
- " Conif'rous, *Cybele*, was thine;
- " The poplar, tall and upright tree,
- " Was sacred, *Hercules*, to thee."

Verse 10. *And נהר a river went out of Eden, to water the garden, and from thence it was parted, and became into four heads.*

The word נהר is also used for the flux of light, *Job* iii. 4. *Nor let נהרה, the light irradiate upon it.*

H

Psal.

Pfal. xxxiv. 6. They looked upon him and were enlightened. What the watering of the garden meant, is thus elegantly described, Psal. xxxvi. 8. Thou shalt make them drink of the river of עדניך thy (Edens) pleasures, for with thee is the fountain of lives: in thy light we shall see light. So under the word רוה, Isa. lviii. 11. Thou shalt be like a watered garden. Jer. xxxi. 12. Their soul shall be as a watered garden. The four heads refer to, and represent the same with the four faces of the Cherubim. And these are the emblems of the means of salvation, which were revealed in, and went out of Eden, and were to water not only the countries of the East, but of the whole world.

Verse 15. And Jehovah Aleim took the man, and ינחהו put him into the garden of Eden, לעבדה to dress it, and לשמרה to keep it.

The garden was intended for far other purposes, than to fill up *Adam's* time with laborious employment; ינח implies no such thing, but rather the contrary, viz. that he was dedicated to a state of repose, tranquillity, contemplation. *Eden* was but the emblem; the culture bestow'd upon it by the material agents, who made it bring forth whatever was good for the sight, or for the taste, represented cultivation of a more sublime kind, even that of the soul, supported and improved by the influences and instructions of the Immaterial Agents. There is more implied in עבד than husbandry or tillage; the

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the word is applied to any part of religious service, *Exod. iii. 12.* So שמר is to *keep*, or *observe*, the *Sabbath*, or any other thing of divine appointment.

Verse 16. *And Jehovah Aleim commanded the man, saying, Of every tree of the garden eating thou mayst eat; but of the tree of the knowledge of good and evil, thou shalt not eat: in the day thou eatest thereof, dying thou shalt die.*

This precept was in reality a fatherly advice: JEHOVAH knew whence the temptation would arise, forewarns *Adam* against its insidious allurements, points out its direful consequences. The double expressions are not set down in vain: *death* was simply connected with the crime, by leaving him who is the *fountain of lives*; a continuance in that crime, by refusing to accept new terms, was to be follow'd by *dying*, or a series of deaths, temporal and eternal: As thy body, deprived of the action of the spirit or air, shall die and moulder into its original dust; so thou shalt be deprived of the operation of that Essence who is the life and light of souls.

Verse 18. *And Jehovah Aleim said, It is not good for man to be alone; I will make him an help, like נגדר a counterpart, (one for opposite uses.) And he formed every beast of the field, and every fowl of the air, and brought them to Adam--- to receive their names.*

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A cursory glance may convince one of the emphasis and propriety of the *Hebrew* names; as רֹאֵה the hawk, vulture, or kite, from its quick or strong eyes: טוֹה, the spider, from its art of *weaving*; עש, the moth, from its *corroding* things; נֶשֶׁם, the mole, which lives sightless under אֲדָמָה the ground, as נֶשֶׁם, the human soul, lives darn'd and conceal'd in אֲדָם the body. Doubtless *Adam* would be sufficiently prepared for this task of imposing names; nor are we to suppose his previous experience confined to the space of a few days. He had, to be sure, a proper time allowed to acquaint himself with the various properties of animals: but none existed fit to be his companion, till *woman* appeared, whom, it is more than probable, he would be assigned the agreeable employ of instructing, and communicating that knowledge to her, which he had received immediately from God himself. Being thus taught at second hand, it is not surprising that she was found the weaker vessel.

GENESIS iii. 1.

Now נָחַשׁ the serpent was עָרוּם more cunning than any beast of the field.

Whatever species of serpent this was, we find the highest degree of fire applied to its fury, *Psal.* lviii. 4. It is called in the wilderness שָׂרָף, the *serpent of fire*, whence came the *Egyptian* god *Serapis*; and *Moses's* rod was turned into one of these emblematical reptiles. The word is also applied to divination,

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vination, augury, brass, or some metal whereof the heathens made their images sacred to fire. The *brazen serpent* was long idolized by the *Jews*, who burnt incense to it, till *Hezekiah*, 2 *Kings* xviii. 4. broke it. This animal could not converse with the woman; for its very name implies it to have been mute or silent; which property, in the *Egyptian* hieroglyphics, was a signal of mystery: so that it must be some other being which spoke by the serpent, such an one as the text describes to be ערום, that is, when an agent, one who makes naked, a discoverer of the weakness of himself and others.

The sacred writer proceeds in the colloquy betwixt this subtle adversary and the woman: he inquires, she relates the command, and he subjoins that cursed insinuation of the vivifying nature of the prohibited tree. Poor, unguarded *Eve* is overcome with its תועה, or *pleasantness*, perceiving it, too, *desirable*, or rather *consecrated to the power of giving wisdom*: and she entangles her husband in the transgression, who would rather sin in conjunction, than be separated from his beloved partner.

Verse 7. *And the eyes of them both were opened, and they experimentally knew that it had made them naked; and they sewed leaves of the fig-tree together, and made themselves a girding.*

They were neither *blind* before, nor *naked* now, farther than as these words are emblematical of

their spiritual situation; for *Adam* declares himself naked, verse 10. after he had the fig-leaves on him. Carnal enjoyment, expressed, *Exod.* xxi. 10. by *עץ*, had too powerful an hand in his seduction, therefore it became the root for *iniquity* itself; as *פֶּתַח*, the shameful part, *Isa.* iii. 17. now also signifies to seduce. The leaves of the fig-tree were not for clothing, but, as the word for *fig-tree* actually imports, whose leaves are prickly and fretting, for humility, grief, contrition: they were used then, as well as afterwards, for a natural kind of sackcloth, for which see *Isa.* xv. 3, and xxii. 12. In *Hebrew* as the *hand* denotes power, the *eye* knowledge, the *tongue* language, the *hip* confession, the *shoulder* consent, the *bowels* mercy, &c. so the *privy-parts* express shame, arising from consciousness of guilt; see *Rev.* iii. 8. Before the fall, our first parents were endued with the native simplicity of infants, and *לֹא יִתְבַּשְׁשׁוּ* they blushed not.

The inquisition into the crime, *Adam's* fear, the various extenuations, the subsequent condemnation, are all accurately worded in the same hieroglyphical manner: so the promise of redemption by *Christ*, which was to be more especially revealed by means of woman, the prime criminal, as her new-imposed name, *חַוָּה*, *Eve*, implies; nay, this filled her with so much hope, that, on the birth of her first child, she cried out, in an extasy of joy, *Gen.* iv. 1. *I have gotten a man, the very Jehovah.* Next, God made for them coats of skin, and *לְבָשׁ* clothed

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clothed them, verse 31. Nor was this relative to common clothing: the former was of their own making, this was typical of that righteousness, intellectual clothing, provided by the Most High to conceal their nakedness. One essential part of the sacrifice, its *skin*, (called elsewhere עור העולה *pel- lis ascensionis*) was the priest's property, *Lev.* vii. 8. whose coat you may see emphatically described, *ibid.* xvi. 4. And לבש, *to clothe with*, is equally applied to the emblems, and to justice, salvation, &c. *Christ*, by the name of *Eliakim*, was to put on כתן the *coat of one in power*, *Isa.* xxii. 21.

For now it became needful to institute a representative *priest*, and *sacrifice*, to keep the important promise continually in remembrance; whereby the forfeited *life* (of God in the soul) was to be restored, and the contracted impurity washed away, by גאל *a kindred redeemer*. Here our author finds a large field for explaining the antient purifications and institutions, which will come in of course afterwards. The evil, רע, introduced by the fall, was solemnly confessed by the *Jews*, prior to their great day of *expiation*, by the *blowing of trumpets*, for which a word from the same root is used. What our bibles render a *covenant*, ברית, points always at *Christ*, the *purifier*: so, in treaties of peace, a typical *purifier* was cut off; whence (as a late very eminent admirer of Mr. *Hutchinson* observed) the *Roman* phrase, *icere, percutere fœdus*, alluding to him

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him who was to bear our *scdritas* or pollution, to become *sin* for us.

Hence a large scene of purifying institutions, to inculcat the necessity, and exhibit the manner of spiritual cleansing ; changing the garments, washing with water, putting away strange **ALBIM** : Hence the signal of peace, **עלה זית**, a *branch of olive*, brought to *Noah* by that emblem of the Holy Spirit or Air, the *dove*, **יונה**, by the heathens called *Juno*; and the various applications of olive-oil upon sacred occasions : hence the numerous sacrifices to typify **ברית**, the *purifier*, **כרת**, struck, cut off, pierced for the people : hence the lamb offered for **עלה**, an *holocaust*, and stamped upon the oldest coins by the name **קשט**, *Ezek. xlvii. 12. His* **עלה** *branch for* **תרופה** *healing, medicine* : hence the heathen priests worshipping in skins of sheep and goats, sacrificing in groves, and their *fagus pellibus coronata* : hence that combination, *Neh. viii. 15. Of branches of olive, of oil-wood, of myrtle, of palms, of עבת the complicated tree, for making tabernacles, a cover for nakedness* : hence **אלה** the *oak*, so celebrated by both the inspired and profane writers, and **אלון מורה** the *high oak*, under which *Abraham* sacrificed and dwelt, and where *he planted*, **אשל**, a *consecrated grove*, *Gen. xxi. 33. succeeded by a multitude of heathen perversions.*

Verse 24. *And he expelled the man, and* **ישכן** *inhabited from* **קדם** *the East, at the garden of*
Eden,

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Eden, the very Cherubim, and the very flame, the edge of a sword turning itself, (changing its threatening posture, from mankind in general, upon the single sacrifice) to keep (preserve) the way of the tree of lives.

The Deity there took up his שכן, or dwelling, by the mediation of his emblems, the *Cherubim*, which were not intended to terrify or render *Adam* desperate, but to afford him continual consolation, and a prospect of supreme mercy: the *flame*, or wrath, was to fall on the substitute, the *sword* was to pierce him for our offences; and thus a new and living way was to be displayed for reconciliation, looking to the *East*, where our hemisphere first shares the morning irradiation, the lively image of the *sun of righteousness*.

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OUR author premises, that the antients treated the following words or names with the highest veneration; therefore nothing can excuse his producing them so frequently, but an endeavour to rescue them from that contempt they lye under, through ignorance of their true meaning; and the danger of *Christianity*, the only possible scheme for man's salvation, being bantered out of the world by infidels, for want of their proper construction.

CHAP. I. יה, or *Jah*, is a substantive, of the present tense, and signifies, *He who is, the Essence*.

Pfal.

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Pfal. lxxviii. 4. *Exalt him who ruleth over the mixers, by Jah (the Essence) his name.* Isa. xii. 2. *Behold, the Irradiator is my saviour. I will trust; and not be afraid; for Jah, Jehovah, (the Essence, the Essence-existing) is my strength and my song.* An attribute of JAH often used in the *Psalms*, is *הלל*, light, irradiation, lustre; and so *הלל-יה* is, *ascribe ye irradiation to the Essence.* Cocceius thinks the word also implies circular motion: hence *halo*, to exhale, to breathe, by reason of the activity of light, which springing from the sun the *Greeks* call *Heli-os*, as another title for their god the sun was *Ιαω*, which in *Scapula's* lexicon is fume, splendor, *impetus*. Our Saviour laid frequent claims to this name, as *Matth. xiv. 27.* *εγω εμει, I am, be not afraid;* and in a variety of other passages.

CHAP. II. *יהוה*, or *JEHOVAH*, is a compound, of *יה*, the *Essence*, and *הוה*, which includes every power or agency in and with the *Essence*; and so it may be expressed, *the Essence-existing*. To him the heavens were set in opposition by the idolatrous nations; but, *Pf. lxxxix. 6.* *Who in שדך the celestial confict can be compared to the Essence-existing?* They called the wind, or air, *רוח*, which is one of the peculiar re-claimed names of the Most High, *Is. xlii. 8. and xliii. 10.* This was the *ουσια* of the *Greeks*, as their *ουσιαρχες*, the *chief Essence*, was the heavens, or *Jupiter*. The *Septuagint* render *JEHOVAH* by *κυριος*; and we find, in *Stephen's thesaurus*, *κυρω*, to be, to exist; *κυρωω*, to give authority, and from thence

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thence he derives κυριος, a lord, or one having authority : this name was attributed either to *Pan* the universe, or to *Apollo* the sun, whom they called ὁ τῆς υλῆς κυριος, *lord of the material substance*, or *Baal*. Of the scripture epithets join'd with JEHOVAH, *life* is specially to be noted ; so he is said to *live, to kill and to make alive*, to be *He who liveth forever*. Our life is dependent on the action and circulation of the heavens ; but he himself expressly asserts, *Deut. xxxii. 39.* that these (whom the heathens took for ALEIM or gods) *do not support him*: so, *Jer. xviii. 13.* he is *the fountain of living waters, the very Jehovah* or Essence-existing. He appeared unto the patriarchs as אֱלֹהֵינוּ, *God the sufficer*, but he was not known to them in so distinguishing a manner by his name JEHOVAH, or by his power as the Essence-existing, *Exod. vi. 2, 3.* till he demonstrated his absolute independence upon, and superiority over, the heavens, by a train of stupenduous miracles.

CHAP. III. הֵא is usually translated *God*, and thought to mean *strength*: the emblems may help to get at its true import ; these were the ram, the stag, the *scarabeus*, not the strongest creatures, but such as had their strength in their *horns*, which we know represented irradiation. So, at the beginning of the 22d *Psalms*, אֵילַת הַשָּׁחַר is that which *sends forth rays in the morning*. This word is near of kin to הָא, already alluded to. The mighty attributes of God in this character are described, *Job*
xxxvii.

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xxxvii. 5. *The Irradiator*, אֵל, *thundereth marvelously with his voice*; Psal. xxix. 3. *The Irradiator of glory*; *the Irradiator of revenge*, Psal. xciv. 1. and *the Irradiator all-sufficient*. So *the cedars* (the emblematical trees) *of the Irradiator*, Psal. lxxx. 11. are those which are ever green, the sap always circulating, and sending forth branches in the manner of irradiation. And whereas the *Greek* interpreters rendered this title by Θεός, the *Platonists*, and other heathens, derive this from ῥεῖν, to flow, stream, run; applying it generally to the heavens or air, their imagined deity, but more especially to the sun, whom they called *Helios*, whereby they meant the light irradiating.

CHAP. IV. מֶלֶךְ is another singular name of the Most High, from הָלַךְ or יָלַךְ, to lead, and with מ prefix'd, *the leader, the king*: by this the apostates swore, and to it sacrificed their first-born, *Jerem.* xxxii. 35. meaning thereby no more than the heavens. In the material world, מֶלֶךְ signifies that leading power, or monarchy, delegated to the heavens, to rule over the whole course of nature. But JEHOVAH was so in three respects; as King over all; as the covenanted King over *Abraham's* chosen race; as King of the universal church, his new creation. In this character God was, to his people, both a judge and a saviour; as such he raised up *Joshua*, and other deliverers, to the *Jews*, and governed them by his deputies the שופטים or judges. This is the peculiar title of him who was to become the

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the Prince of Peace, *Zech. ix. 9. Behold thy king cometh. Psal. xxiv. 8. He is the king of glory.*

CHAP. V. **דן** is a name, joined with **JEHOVAH**, of somewhat doubtful meaning; but as we find it used for sockets, or hinges of doors, it may imply something appropriated to rule or direct the turning of the respective parts fixed to and dependent thereon: so **דן** may be the *Ruler* or *Director*, before whom *all the males were to appear thrice each year, Exod. xxiii. 17.* By this name the Second of the **ALEIM** is distinguished, *Psal. cx. 1. Jehovah said unto אדני my lord; Malach. iii. 1. The lord whom ye seek shall come suddenly; the agent, the purifier, whom ye delight in. See Isa. vi. 1.*

CHAP. VI. **צבאות** is a descriptive plural feminine, taken from the heavens, and applied to the Divinity; it expresses that circulation of their parts, whereby they *swell* outwards and inwards, which gives motion, &c. and so they are the *joint exercisers of force*, a strong army, the *hosts*. This word was so frequent in the false service, that the idolaters at length obtained the name of *Zabæi*, or the worshippers of those who had the ruling force in the heavens: they built altars to all the *ruling forces of the airs*, *2 Kings xxi. 5. Zeph. i. 5.* which therefore are threatened *Isa. xxxiv. 4. They ought to have known, that (2 Kings iii. 14.) Jehovah of the ruling forces liveth; and, 1 Sam. iv. 4. dwelleth in the Cherubim, i. e. in the similitude of the Great ones.*

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CHAP. VII. אב, *father*, is a relative name, and applied to God in different senses. First, as the Creator and Former of all men, but in a special and more immediate manner of the man *Christ Jesus*; *Isa.* lxxiii. 16. *Thou Jehovah, art our father*; *Mal.* iii. 10. *Have we not all one father?* *Psal.* ii. 7. *Thou art my son, this day have I begotten thee.* Secondly, with respect to the *fire* at the orb of the sun, the representative of the First of the ALEIM, the *light* springs from it as from a father; by which natural emblem the divine generation is illustrated: *Christ was fairer than the sons of men*, *Psal.* xlv. 2. Thirdly, in relation to believers, JEHOVAH and *Adam* joined, even typically before the incarnation, (*Isa.* ix. 6.) is stiled their father: so they are children of the light, *John* xii. 36. as in opposition, infidels are called, 1 *John* iii. 10. *the children of the Devil.*

CHAP. VIII. אלהים. To understand this plural name, the type, the heavens, must be recurred to; which, 'tis hoped, will obviate the profound objections of free-thinkers, viz. that number one is not number three, and that one man is not three men. The material agents convey the idea clearly; no perception results with more intuitive evidence from them, than that of a trinity in one substance. What action this word refers to in the invisible trinity, must have been prior to the creation; for they are so named in the very first verse of *Genesis*. The root, אלה, is in the lexicons (confirmed by various passages of scripture) an *oath*, or

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conditional imprecation, such as kings enter into with their subjects, or by which they bind themselves to perform certain terms to submitting rebels: in JEHOVAH then it is a condescension to the capacity of his creatures, and calling his own immutable attributes to witness his veracity, That he conditionally engaged, in case they rendered themselves obnoxious to divine wrath, to enter into an act of free grace for their redemption, in a three-fold capacity, as distinct as that in the heavens, which, while they are but one undivided essence, operate in the three separate conditions, *fire, light, and air*: from thence the singular JEHOVAH, the Essence-existing, is so commonly found in conjunction with the plural ALEIM, the *confederates, adjutors*. The heathens too had their ALEIM, but then they were wretchedly deceived in mistaking the shadows for the substance; nay, in the later times, they had their Ζεύς ὀρκιος, *Jupiter Fœderator, Sponsor Fidius, Jove sworn, bound by oath, the faithful contractor*. The grand part of the engagement was, to procure for guilty man a sacrifice of atonement, by *cutting off* for him a *purifier*; but it may be considered whether that phrase be properly translated, *to make a covenant*. The memorial of this important article of religion was preserved, especially in covenants and treaties of peace, by slaying a beast, or typical purifier; which primeval institution was carried off by the idolaters, and given to their mechanical confederates, the heavens:

hence that strict prohibition, *Deut. vii. 2. Thou shalt cut off no ברית purifier with them, nor to their Aleim.* And as they learned, that both *Baal* the Air, and *Al* the Irradiator, were to concur in their purification, so they had both *Baal Berith* and *Al Berith*. At any rate, their ALEIM, those they imagined sworn to redeem them, were created by the True ones, and so were אחרים, of a later date, as the scripture calls them, also *new, vain, changeable, &c.* However, so strong was the necessity of having some ALEIM imprinted in their minds, that we find no nation durst be without them; particular cities, and even private families, had ALEIM, and claimed a special propriety in them. In opposition to these, the ALEIM of the Essence-existing are called the *Living, the True, the Most High, the Only ALEIM, the ALEIM of Abraham* and his chosen race, from whom MESSIAH, the *purifier*, was to spring, and to rescue his faithful followers from their spiritual enemies; for which the ALEIM were to be loved, praised, worshipped, and had in continual remembrance, as *David, Psal. xlii. 3. My soul thirsteth for the Aleim, for the living Irradiator.*

CHAP. IX. נצר or נזר are words often used by interpreters the one for the other, and they seem to require a larger explanation than our author gives them. *Christ* was predicted to be a *Nazarene*, or *Nazarite*, by which they understand one separated, crowned, sanctified, in memory whereof there was
antiently

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antiently an order of people dedicated by vow; of these *Samson* was one; so they make נֶצֶר to signify a flower, scion or shoot, something in the vegetable world expressive of *irradiation*; as the radical heat of plants presses out *branches*, or the heat in the heads of animals shoots forth *hair*, in the same manner as fire does streams of *light*.

CHAP. X. מלאך is usually construed *angel*, one sent, but it is a word of a much larger compass, used for any thing or person employed as a *vicegerent*, *agent*, *representative*, and primarily applicable to the heavens: the material מלאכים, or *agents*, were the heathen objects of worship, their ALEIM; these are the *principalities* and *powers*, Col. ii. 14. which *Christ* overcame and spoiled. But, to come closer to the point, as the supreme ALEIM condescended to be employed, and each to act a part in the great work of our redemption, so they all, or severally, assume this name, as circumstances required: therefore it is not the *angel of the Lord*, Gen. xvi. 10. but מלאך JEHOVAH, the *agent* the *Essence-existing*; nor the *angel of God*, Judg. vi. 20. but the *agent* (one) of the ALEIM. By the disposition of these was the law received, Acts vii. 58. and ordained in the hand of a Mediator, Gal. iii. 19.---As those powers in the heavens, which the apostates imagined beneficial or good, were called שָׂדִים, the *sufficers*, by the *Greeks* *angels*; so such as they feared for their powerful malignancy, in producing storms, tempests, pestilence, &c. they denominated

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שַׁעֲרֵים, (from the gates of cities, the places of judgment and punishment) in *Greek* demons, the objects of fear; *Deut.* xxxii. 17. They sacrificed to שַׁעֲרֵים the sufficers, who אֱלֹהִים אֲנֵחַ could not swear, Aleim whom they knew not, new ones, newly come up, whom your fathers did not יָרֵא dread. They not knowing God, (the true ALEIM) were servants (slaves in bondage) to those which by nature are not gods, (the created agents) *Gal.* iv. 8.

CHAP. XI. שֵׁן and שֵׁנִים are names made use of in the divine appearances: שֵׁן signifies not only a man, but also any other (animated) creature or thing, altho' it be not comprehended under אָדָם the human nature: so it is used for the three Cherubim, the fourth in that complex figure being distinguished by the word *Adam*, *Ezek.* chap. i. for animals, pictures, representations, &c. for one of the ALEIM, *Judg.* xiii. 6. for JEHOVAH ALEIM, *Exod.* xv. 3. for *Christ*, *Deut.* xxxiii. 8. שֵׁנִים is more restrained to man in his fallen state, or to such as assumed his appearance, and in this last respect, the plural *Anefim* is used for the ALEIM of the Essence, *Gen.* xviii. 2. who are before and after called JEHOVAH; and the singular for *Christ*, *Dan.* vii. 13.

CHAP. XII. Of the ALEIM under one or several of the names already explained; and of one of them under some other name then sought. Abraham not only had the singular privilege of seeing *Christ's* day, *John* viii. 56. and part of his dispensation manifested,

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nifested, but was dignified to behold JEHOVAH the Trinity, as friends, under the appearance of three *Angels*, or mortal men, who *eat* with him, as an emblem of the communion opened between the *ANGELS* and man by sacrifice. The nations had fallen away from the supreme *ANGEL*, while *Abraham* was chosen, and his race set a-part for a peculiar people, on account of his unshaken faithfulness: he well understood those various appearances JEHOVAH favoured him with, was always ready to obey the divine voice; and tho' we are not certain of what nature these were, it is probable, that when the *ANGEL* appeared to convince any who doubted, they generally took the substance of the *heavens* to exhibit their power, as they made use of *human appearances* to display their mercy. One appearance to *Abraham* deserves particular remark, as it is extremely mistaken in the versions; it is that, under the sacred *oaks*, or trees which represented the *ANGEL*, at *Mamre*, where, *Gen. xviii.* 1. JEHOVAH appeared, and afterwards the *ANGEL* stood close, as the word *נצבים* expresses, not by or beside *Abraham*, for he was at a distance and ran to meet them, but *הלך* in or upon himself, the one JEHOVAH. Another remarkable appearance was that to *Jacob*, when he fled from his incensed brother, and journeyed towards a country where the *names*, the false confederates, were worshipped; to invigorate his faith, he was shewn, *Gen. xxviii.* 12. a ladder set upon the earth, and the top of it reached

reached to heaven, which was an emblem of the communication between the Uncreated Trinity and mortals, by means of the material *agents* or *names*; and he saw *אלהים* the *sent ones*, (those who vouchsafed to be employed for our sakes) the *Aleim*, ascending and descending, and *Jehovah* standing close (not above the ladder, but) in or upon himself, insinuating as clearly as can be the near conjunction of all the ALEIM in one Essence-existing: this is confirmed by what follows, *I am Jehovah, the Aleim of Abraham, &c.* It seems to have been as difficult then to have kept men in mind of the unity, as to persuade the moderns of a plurality therein, on which their salvation depends. *Jacob* is convinced by the vision, *anoints a stone*, (representing *Christ*, the *anointed one*, the *rock of ages*) calls the place *Beth-El*, a *place of worship for the Irradiator*, and vows (if he came back in peace from the heathen country) to demonstrate his adherence to the ALEIM, by building for them a temple. On his return, and struggling with *שין*, one who had the appearance of a man, he prevailed with the ALEIM, *Hof. xii. 3.* At the same time, he was extremely solicitous to know that person's name, *Gen. xxxii. 29.* This was a subject of inquiry among all the faithful, whose anxiety plainly shews that on that name their All depended; but it was too mighty for words, nor could be perfectly described till JEHOVAH himself became incarnate. This name was in the angel who con-

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ducted the *Israelites*; so much *Moses* was informed of, but he would still be prying further, *Exod.* xxxiii. 18. *I beseech thee shew me thy glory.* What mighty satisfaction must he have reaped, had he lived to say with *John*, i. 14. *We beheld his glory?* *Manoah*, *Samson's* father, desiring to know what was the name of the Agent the Essence-existing in person, obtains this answer, that it was אליהו *He the Wonderful*, the very name of the son, *Isa.* ix. 5.

CHAP. XIII. שמים, which we render *heavens*, is truly the names; and what these are will appear from considering them as representatives of the ALEIM. They were the prototype, the *enow* or image; whereof the *Cherubim* were secondary figures, and the models copied by *Moses* and *David* exemplars or delineations. The old profane writers are full of the necessity of recurring to sensible symbols or representations, in order to obtain an idea of what they call the *intellectual world*; nay, *Hermes Trismegistus* is quoted saying, that there the same beings are *sui generis* which we find in this visible machine. So *Plato*, when he would speak of the supreme God, flies to its nearest similitude the sun, as *Macrobius* informs us. The Greek word is *αρχετυπον*, a *principal* or *original form*; this was their *ουσιαρχια*, ruling substance, including the *fire*, *light* and *spirit*, which threefold division was not unknown to the latest heathens: hence their *Ter Optimus Maximus*, their libations and sacrifices

thrice

thrice repeated, the triple *Mithras* of *Persia*, their *anima mundi*, or central fire, which with *lux* and *spiritus* contains all things, according to *Hermes*. *Hos. xii. 11. I have revealed myself by the prophets, I have made vision shew my greatness, and I will be represented by similitude.* When the sacred Three appeared in *fire, light, air*, or assumed the forms of men, brutes, vegetables, or other material emblems, to exhibit to us their attributes and agency, the voice saying *I am*, was neither deception, nor transferring their powers to the created substance, but suiting themselves to our ability of conception; indeed, to prevent all shadow of objection, the *Hebrew* leaves blanks for *I am, represent, &c.*---In the beginning the ALEIM created the substance of the names, which, being afterwards put in different conditions, not only received a plurality of names to describe the Creators, but became the origin of names through all the material world, by moving, actuating, and modifying the atoms it consists of. The agency of the names is, in the new testament dialect, *the kingdom of heaven*, the emblem of the divine oeconomy; and *Luke xv. 18. I have sinned against heaven, i. e. against him whom the names represent, JEHOVAH ALEIM.* Examples of this kind, in modern languages, are sufficiently numerous: *Aristophanes* swears *Nn του ουρανου*, so by *heaven*, that is, by the gods; *cælo gratissimus amnis*, is a river highly favoured by the Deity; and this stile is still current in the *Jewish* books, *Fear the heavens,*

heavens, the heavens have mercy; &c. But let us see what the three particular names represented. The FIRST is the orb of fire; Num. xxv. 4. חרון the heat אף of the fiery visage (the part where the spirit comes in, and the halitus goes out) of the Essence-existing shall be turned away from Israel; Isa. xlv. 6. חמתי My wrath and אפי my fierceness was poured out; Nah. i. 6. His wrath is poured out like אש fire; Isa. lxvi. 15. In fire will Jehovah judge. This name, this part of the heavens, was looked upon as unapproachable, tremendous, dreadful, and had the attribute of avenger of crimes. Betwixt this fearful power and us, the SECOND name שמש, the benign light from thence, mediates and interposes; Mal. iv. 2. The שמש of righteousness with מרפא the means of healing in his wings; Psal. lxxii. 17. To the faces of the שמש shall his name יני become son, and men shall be blessed in him; ibid. xxvii. 1. The Essence-existing my light and my saviour; Isa. lx. 19. Jehovah shall be unto thee an everlasting light; Hab. iii. 3. The earth shall be full of תהלתו his irradiation. This is he who declares of himself, John viii. 12. I am (εγω ειμι is the Greek translation of JEHOVAH) the light of the world: and is called, Heb. i. 3. ως υψ, another manner of expressing the Essence-existing) the brightness of the glory. He is described in the Apocrypha, Wisd. vii. 27. The αναγασμα brightness of the everlasting light, the unspotted mirror of the powers of God, and the image of his goodness. The THIRD name
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in the heavens is רוח spirit; *Gen. vi. 3. And Jehovah said, My spirit (or I the Spirit) will not always strive with man; Isa. xlviii. 16. And now the Lord Jehovah hath sent me, and his Spirit, (here are three, whereof two condescended to be sent;) ibid. lxxiii. 14. The Spirit Jehovah caused them to rest; John xiv. 26. The Holy Spirit whom the Father will send in my name; Job xxxiii. 4. The Spirit of the Irradiator made me.*

AN ABSTRACT

FROM

*A New Account of the CONFUSION OF
TONGUES; and of the infinite Advan-
tages designed and accruing thereby to
the succeeding Races of Men.*

AS the eye is the chief inlet to knowledge, and as the noblest purpose of knowledge is to make men confess, love and adore JEHOVAH alone, so emblems or substitutes were pitched upon to record and preserve it, till the nations had wickedly perverted all the antient institutions, given themselves up to imagination, whereby they were disabled from ascending higher than from the types to the beautiful archetype, the material rulers of this universe, and so were immersed in atheism, by dreading and taking up their rest in the second causes. The primeval instruction was concise, uniform, perfect; they, by absurd additions and combinations, render'd it perplexed, operose, disjointed: they tore asunder the true hieroglyphics, and varied them according to their own vain suggestions; but they knew the use of these memorials too well, to throw them altogether aside. On the contrary, they were retained to the very last; so that *Apuleius* tells us, when he was initiated in the hea-

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then mysteries, the priest brought him a book filled *literis ignorabilibus*, with strange characters, and the figures of certain animals, with knots and rotular turnings, twisted together like the tendrils of a vine. Such were the records of the *Phenicians*, *Lucan* iii. 223. of the *Egyptians*, *Tacitus* xi. 14. of the *Ethiopians*, *Diodorus Siculus* iv.†

Language, or the conveying of certain ideas by certain sounds, in the absence of the objects from whence the ideas are taken, was absolutely necessary for society, and no human intercourse could be without it; so that to confound, or make it by a miracle ambiguous and dissonant, could answer no good purpose. The divine interposition at *Babel* was for quite another end: to divide and overcome is an established maxim; and nothing was so proper to shew the idolaters how foolish their schemes were, as, by disuniting their wicked councils, and making them separate, to persuade them of the inconsistency and darkness of their own devices. 'Tis true, a confusion of tongues would follow of course, for that is always the natural consequence of a confused imagination; but the primary wonder consisted in making them lose their *one* שפה *lip*, and to differ about the words of their atheistical *confession*. The apostasy was become universal, and as it were unanimous, *Gen.* xi. 1. the earth had *one* *confession*, and *one* kind of *words* to express it by,

† *Plinii Nat. Hist.* xxxvi. 8. *Ita sculpturae illae effigisque, quas videmus, Ægyptiæ sunt literæ.*

they

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they agreed in the same idolatrous rites and ceremonies.

The attempt at *Babel* was, verſ. 4. to build מגדל a tower, an instrument to expreſs greatneſs: of what? the text tells us, that its head, or principal part, was for the heavens, their trinity. This attribute is claimed for JEHOVAH, 2 Chron. ii. 5. *The houſe (or temple) which I build is גדול great; for great is our Aleim above all Aleim.* The planets, figured in the tabernacle, with the ſun in the middle, were probably intended, *Exod. xxv. 31. Thou ſhalt make a candleſtick, and ſix branches, an apple and a flower on one branch, that they may give light over againſt it;* the apple or ball referring to each orb, and the flower to the reflected irradiation. To prevent their diſperſion, they were to fabricate שם a name: rendering themſelves famous could not keep them in a body; but erecting an image (like *Nebuchadnezzar's*) to their god the *Light*, they thought a ſure way to merit his protection. The *Chaldee* paraphraſers underſtood this; for they not only make the name an idol for worſhip, but they put a ſword in its hand to fight for its votaries: to the heaven, their *Jupiter*, there was a golden ſtatue at *Babylon* till very late, as *Herodotus* and *Strabo* witneſs. But, verſe 7. *Jehovah ſaid, Let us deſcend and caſt out of their minds the name (the object) of their confeſſion, that a man may not liſten to the (lip) confeſſion of his neighbour.*

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We cannot observe any material difference in language till long after writing was revealed to *Moses*. *Abraham*, tho' the new religion was come to a great height in his time, and himself bred in *Chaldea*, could converse freely with the *Egyptians*, the *Sodomites*, and the king of *Gerar*; nor do we find that any variety of speech interrupted the commerce of his son *Isaac* with the several nations around, or that it ever stopt *Jacob* in his travels. Indeed *Joseph* in *Egypt* speaks to his brethren by the mediation of an under officer, which was evidently out of grandeur, according to the custom of those times, for he could not be ignorant of his own mother-tongue; but you see the same brethren communed readily with his steward, as their father *Jacob* did afterwards with *Pharaoh*, without any hesitation. Nay, the *Israelites*, in their journeys through the desarts of *Arabia*, (after they had been some hundred years in *Egypt*) tho' joined by a *mixt multitude*, and meeting with divers kinds of people, had not corrupted their language, and were easily understood, because it was then the universal one. Nor is it surprizing, considering the distinctness and simplicity of the *Hebrew* tongue, that it preserved its purity so long and so universally: its words are so well suited to convey sensible and strong ideas, each consisting besides of but two or three letters, that it could not well degenerate till the knowledge of nature was lost, which might be about the *Babylonish* captivity, because then, in the space of seventy

years,

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years, the *Jews*, by temporising with the ignorant victors, seem so far to have neglected the usage of their own tongue, that none but the *scribes* or learned men could understand *Moses's* books.

When the word for *writing* first occurs, *Exod.* xvii. 14. כתב *write this memorial in ספר a book* (or delineation) and rehearse it, *Moses* seems hardly to apprehend its design; for he built an altar, as usual, for remembrance, and called it *Jehovah Nissi*. ספר appears to be an antient word, signifying those figures, lines, circles, &c. which might serve to count numbers, or chalk out the celestial courses, even prior to writing: but, before the two tables were writ, *Exod.* xxiv. 12. there is not the least ground to presume, that books, containing literal names, were ever dreamt of. These some of the moderns are pleased to ascribe to *Phenician* inventers, and some to *Egyptian*, but without any manner of evidence: it was in truth a finishing proof of the Divine supremacy and wisdom, to establish letters as the representatives of sounds, to preserve for ever the ideas they were made to stand for, and be a perpetual witness against the infatuated enemies of revelation.

As human wit was utterly insufficient for the invention of writing, so neither were human means able to preserve pure the remains of this sacred art; nothing less than a series of prophets, influenced by the same Spirit from on high, was equal to the important task. The fountain was perfect, and these

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concurrent to keep the streams unpolluted until the *written evidence* was completely finished, and the prophetic power ceased at the approach of the Great Fulfiller of all the gracious predictions. The *Hebrew* books stand alone, are to be construed by themselves, are unrivaled in antiquity, and contain enough to confirm the faith of a diligent and sincere inquirer. The paucity of *Hebrew* roots, instead of being an objection, is in reality an excellence: the modern languages are what they call more copious, abound in smooth equivocal words, and are extremely fit to give a specious colouring to falsehood, to catch the ear, to harangue, to lull the judgment asleep; the *Hebrew* words were to record things, to give ideas with certainty, and so the more a word comprehends the less danger is there of mistaking its meaning, which becomes still clearer when we consider how it is in common applied to different sorts of things; as *to spring up*, applied to light, to fountains, to horns, to plants, to hair, &c.

In order to explain the sacred writings, or for its own fancied elegance, we have seen mighty commendations bestowed upon the *Arabic*, and much toil and sweat undergone to introduce the study of that upstart language. To know who the *Arabians* were, we must look back to that *ערב-רב* mixed multitude of heathens which followed the *Hebrew* camp, *Exod.* xii. 38. who, for their lusting and mutinies, *Num.* xi. 1. 4. were punished by fire. Whatever induced them to attend the *Israelites*, (perhaps plunder)

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plunder) it is probable the severities they met with would make them desert, and, like those upon whom their name descended, betake themselves to wildernesses, or remove from place to place for the sake of pasture, *Isa.* xxi. 13. *Ptolemy* the geographer names the later *Arabs* wandering *Nomades*, and *Scenites* or dwellers in tents; they are described by *Pliny*, v. 11. 25. and by *Strabo*, xvi. as strolling about in the same uncertain manner; and it is well known how dreaded these *banditti* have always been to unguarded travellers, *Jer.* iii. 2. *In the ways hast thou sat for them, as the Arabian in the wilderness.* With these vagrants the idolatrous *Canaanites*, driven from their country by *Joshua*, would not be unmeet associates: some inscriptions witness that they fled to the utmost parts of *Africa*; while others might, and probably did, betake themselves to *Phenicia*, or the sea coasts, whence it appears they vended their poison to the *Greeks*, along with the letters which they had opportunity to steal from the *Hebrews*.

The heathens, thus possess'd of a pilfered alphabet, would, as they did with every thing else, corrupt it, by mistaking the powers of the letters, inverting their order, or forming of them words arbitrary, intricate and unsettled: hence ignorance must ensue, and a confusion of tongues, so that one idolater would not understand another. Add to this, that, so soon as they learned to write, however imperfectly, they began to lay aside, and so by
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degrees lost the knowledge of their *hieroglyphy* or sacred emblems: nor would this fail to bring along with it an utter disregard for the religion of their forefathers; for, as they had long ago abandoned the Most High, the material ALEIM too, and their operations, grew unknown, and so the sense of supposed obligation to them ceased, whereby their attention had little left to exercise itself but in hunting after fame by military exploits, or when tired and cloy'd with that amusement, to muster up the errors of imagination into so many sizable volumes. Thus a way opened for the introduction of the Gospel; this accounts for the easy reception it obtained among the fluctuating gentiles, and justifies God for permitting so universal a confusion.

About the time of the captivity, language seems to have begun to vary among the *Oriental* heathens, who had then a dialect proper to themselves, called אַרְמִית or *Syriac*, *Dan. ii. 2.* and because we find a distinction of tongues mentioned *Esth. i. 22.* for the first time. This was a fatal period for the *Jews*, who had arrived to such a degree of apostasy as to mix with the worst of idolaters, *Neh. xiii. 23.* *They married wives of Ashdod, of Ammon, of Moab; and their children could not speak Jewish, but conformed to the language of each people.* Tho' we are not to expect, after such a scene of confusion, exact translations of the *Hebrew* books, it must be owned, the *Chaldee Jews*, among whom any reliques of knowledge were left, have done considerable.

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able service, by leaving us the *Septuagint* or *Greek* version, and a *Targum* or paraphrase, both made before the coming of *Christ*: they indeed discover everywhere a profound ignorance of the true religion and emblems; but we are so far obliged to them, that they have fairly translated indifferent things, which they had no bias to pervert, and wherein we may suppose tradition would be sufficiently clear: by this thread, and having the advantage of concordances to compare the usage of words in different cases, we are enabled to ascertain matters to us of the last importance.

With what effrontery do infidels, while they doat upon idle fables put together by the most ignorant heathens, strive to discredit the relations in scripture? by insinuating, that the *Hebrews* had neither instruments for writing, tho' the matter they write with be expressed, *Jer.* xxxvi. 18. the *vessel* which held it, *Ezek.* ix. 2. the *tool* they used, *Judg.* v. 14. and the *book* or roll, *Jer.* xxxvi. 23. described to have leaves to cut asunder with a penknife; nor a capacity to dictate what was worth writing: particularly, they expatiate upon their ignorance of navigation, and the *loadstone*; but that is grounded on palpable falshood, for how could the *Jews*, without the help of the *magnet*, sail to the land of *עפר*, or the *dust coast*? Not to insist on other proofs that the antients understood the property of this stone well, let it be observed, that it is mentioned in scripture no less than six times under the name

פנינים

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פנינים, from its *turning*, and its משיך *attraction*, Job xxviii. 18. whereby the gross air (*Plato* calls it a divine force) presses the iron towards it.

And here it may be proper to detect the absurdity of some late attempts, which those men called learned have been infatuated enough to persist in, although they manifestly tend to subvert revelation: that stupid brood of apostasy the *Alcoran*, and that mixture of all confusions the *Arabic* tongue, were to be palmed upon us, and imported thither as a treasure of *Eastern* literature; while no evidence could be produced, that the *Arabs*, who were always known to be a *colluvies* of idle vagabonds, ever had any letters or writing among them, till sometime after the apostate *Jews*, in conjunction with a few *heterodox* Christians, conspired to set up that monster *Mahomet* (described 2 *Esd.* xv. and xvi.) for their Messiah. Then indeed *Antichrist* collected all his poison into a *corpus nequitiae*, a book stuffed with the tenets of inveterate infidels and all the heresies of the East, and composed of words taken from a numberless variety of languages, spoken by men, whose vagrant and disunited manner of life made them an easy prey to the apostate ravagers. What they stile the *Arabic* tongue, then, is no more than a piece of arrant forgery; no one people upon earth ever spoke it, and 'tis hoped never will; it is equally void of sense and certainty, and can be of use to none but the opposers of *Christianity*.

The

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The concessions made by Dr. *Walton*, Dr. *Po-
cocke*, and others who have treated of the *Arabic*
letters and writing, are enough to convince any one
of the mere novelty of that language, of the artifice
used to combine it out of a multitude of jarring dia-
lects, and to introduce it into a country whose in-
habitants do not seem to have had the least relish
for literature. From these authors it appears, that
they had no writing before *Mahomet*, except per-
haps some scraps of rude poetry, like that of the
Welsh bards, whether genuine or not is extremely
doubtful, and of no moment towards settling their
language when proved; that their old characters,
wherein the *Alcoran* was formerly writ, said to be
the invention of *Moramir* the son of *Mora*, not
long before the rise of *Mahomet*, and long used by
the *Arabs*, were very unpolished and indistinct, but
refined into more neatness by *Ebn Mulka*, not less
than 300 years after *Mahomet*, and after that
brought to their present regularity by *Ali Abu Bon-
cab*; that *Sharestan*, a famous author among them,
relates, that, before *Mahomet*, there were two sects,
viz. the *people of the book*, the *Jews* and *Christians*
who inhabited *Medina* and could read, and the
idiots of Mecca, who were ignorant of letters; that
as the natural *Arabs* were remarkable for their gross
ignorance, so their grand impostor was distin-
guished by the name of *Nabeyan Ommian*, *i. e.* the
illiterate prophet; consequently that neither *Ma-
homet*, nor his inhumane followers, were capable of
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writing the *Alcoran*, but that that stupid composition, afterwards made the standard of their language, was first compiled by the apostates, in order to establish a Messiah of their own stamp, *R. Salman* a Jewish talmudist, *Sergius* an Arian monk, &c. that it was not licked into shape, having gone thro' many changes and reformatations, till some hundreds of years after the death of *Mahomet*, and that even then it was so totally different from any thing before known in *Arabia*, that they were forced to institute schools to teach their new language and character; in fine, that the last stroke to this daring forgery was a translation of the Old Testament into *Arabic*, about the year of Christ 900, by *R. Saadias*, a Chaldee Jew, said to be a paraphrase, very wide of the *Hebrew*, and wrested to a rabbinical sense.

Indeed, there are strong and certain presumptions, that the implacable enemies of CHRIST were all along the chief promoters of this dark business. It was transacted at the same time they were so indefatigably employed in the invention of pointing, *talmuds*, grammars to suit there false interpretations, and the similitude between the two projects is obvious and glaring: the fabulous stories of both are alike ridiculous, the *Hebrew* words taken in and wrested the same way, from plurals to singulars, letters varied, &c. and they say the two grammars agree as exactly in their features as if children of one and the same father. What is said in praise
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of this supposititious language, this *Babel* of confusion, must sink it for ever with men of sense, that it has an hundred, nay five hundred words for one thing. Could this possibly be the speech of one people? What imaginable title can it have to simplicity, certainty, or affinity with *Hebrew*, the most natural, distinct and determinate of all tongues? *Postellus* has given some further hints to lead us to the source of this wicked jumble of dialects: he says, *Mahomet* was the son of a heathen by a *Jewess*, born in that part of *Arabia* which was full of banished *Jews* and *Samaritans*, who received him for ten years as the *Messiah*, which he assigns among other reasons for thinking that they must have been the authors of the *Alcoran*, and therefore he calls it *Judaism* restored, nay, rather apostasy established. To which we may add, that it is quite improbable, the *Zabeans* or heathens of *Arabia* would of their own accord assume אלה for אלהים, as the heathens universally used this word plural.

Dr. Hyde, in his religion of the antient *Persians*, mentions a piece of *Jewish* imposture, of a much older date, but far less pernicious: *Zerdusht*, who is thought to have been one of the captives of *Babylon*, after deserting the true God, betook himself to *Persia*, and there became a heathen enthusiast; boasting of certain pretended revelations, which he committed to writing, and therewith amused the credulous idolaters, and even *Gushtasp* their sovereign, whose father *Lohraspes* was a *Zabean* or worshipper of the heavens. The scheme of this imposture,

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tor, who seems not to have known what he was about, was to mix up a religion of heathenism and some perverted *Jewish* truths: to give a colour for that service which was paid to the powers of the air, he taught that they were animated, endowed with understanding, and had a right to adoration; this went glibly down with the *Magi* or fire-worshippers, who still hold his tenets in high request. We find *Plato*, and other *Greeks*, refining mightily upon this notion; but the moderns improved it to its highest pitch, (to the praise of their piercing wits be it spoken!) by digesting it into a regular cob-web system of *pneumatics* and *angelography*.

Upon the whole, it may be safely concluded, that as, *Num. xxiii. 23. Surely there is no enchantment against Jacob, neither is there any divination against Israel*; so there is none will succeed against the Bible. The sacred scriptures are able to explain themselves sufficiently; and it cannot be thought of without indignation, that it should be suggested, that they need *Mahometan* jargon to illustrate their meaning. It has been proposed to lay them open in a plain and simple manner, wherein considerable progress has been already made. Difficulties no doubt will occur, especially to the effeminate and indolent: but let it be remembered by our men of pleasure, that, in spite of all their indifference, real or affected, *God will call them to judgment*; and by our men of learning, who have the sway in seminaries of education, that an account will be demanded what profit *their talents* have produc'd.

A N

AN ABSTRACT

FROM

The Names and Attributes of the TRINITY of the GENTILES: or, אלהי הגוים the ALEIM of the Gentiles; their Substance, Mechanism, Joint Powers, Actions, Effects; and the Services for their Actions reclaimed by Scripture.

THE evidence already produced may suffice to evince, in general, that the heavens were the prime object of idolatry; to which may be added, that those wildest of the *Americans*, the *Caribbees*, without either letters or writing, were very lately observed to worship a deity by the name *Che-mim* or *Cemim*, almost the original word for heavens: * and *Plutarch* is quoted, † saying, *That the great gods or demons are those powers by whose operations the mechanism of nature is carried on.* Such *Isaiah xli. 29.* calls רוח spirit, and תהו the loose parts in fire and light, whereof the heathens made נסכים representations in melted metal, and termed them their princes. Tho' the attributes or powers in the air are described by various names, yet they are all

* *Morinus de primæv. ling.* p. 133.

† *Witzii Egyptiaca*, p. 89.

reducible to *three* chief ones, the others being rather so many effects or subordinate agencies, but which the nations, grown stupid through imagination, supposed to be separate deities. The claim *Psal. cxv. 15.* includes all, *The names of names to Jehovah.* The antients understood what the *angels* or material agents did, their irradiation, moving the orbs, raising water, &c. but they thought JEHOVAH had left this system to their discretion, wherein they were grossly mistaken; and to prevent their being longer imposed upon, and so induced to neglect the services they owed him, he gave tremendous proofs of his supremacy over the *names*, and that he could controul them at pleasure.

When CHRIST came into the world, miracles of another kind were requisite: the heathens, instead of the chief acts of their gods, which they had forgotten, assigned them employments of a lower nature, such as metamorphosing, feeding, healing, reviving from the dead, delivering from storms and dangers at sea; nothing then could be better suited to demonstrate *Christ's* omnipotence than the works of wonder he performed. The heathens were never so stupid as to think their crimes could be blotted out, unless their ALIEM were propitiated: and so they could listen to our Almighty Saviour without prejudice, when he declared his merciful intentions, that himself was as ready as able to forgive sins, and to rescue them out of the hands of those powers of darkness who were enticing them

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to destruction: but the *Jews*, after perverting all things human and divine, laboured under a remarkable obduracy, and proved the real *Antichrists*, of whom in St. *John's* days *there were many*, 1 epist. ii. 18. He is *Antichrist, a liar, a deceiver, who denieth that Jesus is the Christ, or who doth not confess that Jesus Christ is come in the flesh*, as the same apostle affirms. This character is undoubtedly proper to such apostates as have, ever since the blessed *Messiah's* sufferings, laboured with all their might to subvert the permanent evidences of his mission, until their bare-faced attempts have rendered them ridiculous and contemptible: these poor creatures have been tolerated to run about, opposing the glorious gospel, in order to prove the inclinations of mankind, even as some of the *Canaanites* were left to try the *Hebrews*, and to give a steady lustre to the faithful.

Were it practicable at this time of day to produce all that concerned the names, images, *insignia*, emblems, ornaments, temples, altars, and their *apparatus*, as the sacerdotal habits, sacrifices, services, games, with the confessions, prayers, hymns, &c. belonging to the false *ALEIM*, the language of the bible might be better understood: but perhaps it is well for us these cannot be retrieved; they are mostly dropt into oblivion, and with them many ensnaring excitements to idolatry. What remains is sufficient for our purpose; as will better appear by descending to a few particulars.

The word שם is to *place, dispose, give name to*, so the plural שמות *shifters, denominators, the placers, Isa. v. 20.* which title of the airs or names is taken in a bad sense, when they are void of spiritual cultivation or improvement, and so become שמות (plural feminine) *desolations, Ps. xlyi. 8.* There are still footsteps remaining of the use of its true sense; one quoted from the *Ethiopic* in *Castelli's lexicon*, p. 3773. "The congregation of the three names, i. e. the Christian church, so called from its worshipping the Trinity." The *Egyptians* have been banter'd for making onions one of their sacred emblems, a species of which, שומים, *Num. xi. 5.* is mentioned among the grateful sorts of food in *Egypt*, too grateful indeed to the *Israelites*: but the wonder ceases, upon cutting up a common onion transversely or a-cross, where we find the involucra equal in number to the greater spheres in our system, reckoning from the sun at the centre; for by that division the antients represented the courses of the planetary orbs. The word singular is used for the Essence-existing, *Lev. xviii. 21. Thou shalt not pollute את-שם the very name of thy Aleim, I Jehovah.* Third prohibition, *Thou shalt not apply the name of Jehovah, thy Aleim, to vain (or created) things, Exod. xx. 7. Obey his voice---for my name is in him, Exod. xxiii. 21.* So the plural, *Eccl. v. 2. For the Aleim in the names, and thou on earth. Lam. iii. 41. Let us lift up our hearts with our hands unto the Irradiator in the names, Psal. lvii. 5. 11. Be exalted,*

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alted, O Aleim, above the names. All the blessings, which these *Shemim* were made to communicate, are the gift of the Essence-existing, the *Sworn Ones*, Gen. xlix. 25. Deut. xxxiii. 13. The *Israelites* were to beware of *lifting up their eyes to the names*, as original powers, Deut. iv. 19. The *names* are ordained, Psal. xcvi. 11. שמח not to *rejoice*, (for that they cannot do) but to shine, to circulate, and so cause joy in animals, a joy proceeding from JEHOVAH's bounty; therefore, Prov. xxix. 6. *doth the righteous sing and rejoice.* As the heathens had entertained extravagant notions of the omnipotency of the *names*, it was predicted that they should be stripped of their power, glory, &c. not that their natural actions should cease, but that they were to appear to their worshippers, in natural colours, as utterly impotent, and unable to protect from the Divine wrath, and even when they had fully answered all the purposes of their creation, their powers are to fail and their existence to cease, Isa. xiii. 10. xxxiv. 4. Ezek. xxxii. 7. Joel ii. 10. iii. 16. The threatenings in these texts, and elsewhere, are all fulfilled; the *names* are dissolved, rolled together as a scroll, cease to irradiate, and are covered with darkness and blood, that is, the old typical dispensation is finished, and the idolatrous world give up their idols as infirm or fragile supports, or perish in an obstinate adherence. To succeed these, *Jehovah* was Isa. lxv. 16. *to create new names, and a new land*; which new state *Christians* have now a glo-

glorious opportunity to embrace, and no alternative but exposing themselves to endless perdition,

We find frequently תמונה mentioned, *the similitude*, or perhaps that agent which distributes things into their classes or species, and so the producer of an infinite variety of similitudes. So the compound הרמון, *Judg.* iii. 3. from חר the burning heat, and מון *the likeness*, or that which gives the idea. See *Psal.* xviii. 9. l. 2. xcvi. i. civ. i. *Is.* xxix. 6. lxvi. 15. where the terrible similitude is largely described, and JEHOVAH ALEIM assumes as his own all the majesty attributed to *the names*. There the clouds are his chariot, the emblem of government, he rides upon the wings of the wind, sits in judgment upon the circumference of our system, where darkness is under his feet, and thence dispenses his mandates; he disperses and destroys his enemies by sending out flames of fire, like the visage of the fiery orb; he darts forth arrows of destructive lightening, and gives his voice in thunder; he raises whirlwinds and fearful tempests, earthquakes and elementary devastations express his wrath. Shall the descriptions given by ignorant and fanciful poets be once compared with these! God was to direct his people how he would be represented; they were not to make any images of their own head, nor, *Exod.* xx. 4. *any likeness of what is in the names above, &c.* David says, *Psal.* xvii. 15. *I shall be satisfied in הקני the warmth* (that which cheers and enlivens all creatures) תמונתך *of thy similitude*. The heathens,

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thens, however, would not be restrained, but must have *insignia* for the heads of their images, *Ezek.* xxiii. 15. סררוי *died turbans*, caps or *tiaras*, made of linen rolled round several times, to shew the circulation of the orbs, and coloured with *rays* spreading outwards, as the word סרה expresses. So they had, *Judg.* ii. 9. תמנת חרס *a similitude of the solar fire*. And something is observable of this sort among the pagan *Banjans*; * “ Their dress is very
“ singular, above all that of the head, a kind of
“ turban of white muslin, which they endeavour
“ as much as they can to make in imitation of the
“ horns and head of a cow or heifer.†”

The central orb, where the spirit is melted down; and whence the rays of light are diffused, is חמה; to this were the חמנים *Isa.* xxvii. 9. *images of the sun*; it gave name to several cities and regions, *Josh.* xxi. 32. and to it the heathens, *Jer.* vii. 31. built high places, where they made their children pass through the fire to מלך *the king*, *2 Kings* xxiii. 10. They had a temple too for חרון the *fury* or *burning*; and a man's name, *1 Chr.* vii. 36. expressed the emblem, חרנפר, i. e. *the fury of a young bull*: hence also *Charon* in the poets; and there is a mountain, called חרס, *Judg.* i. 35. which the *Amorites* probably consecrated for worshipping the

* *Voyage de l'Arabie Heureuse*, p. 135.

† On dit qu' ils adorent toutes sorts d' animaux, mais principalement la Vache, qui est le grand objet de leur culte. *Ibid.* p. 133.

solar fire. The ALEIM of the men of *Cuth*, 2 *Kings* xvii. 30. was אֶת-נֶרְגַּל the very fire circulating at the orb of the sun; and we find a prince of *Babylon* distinguished by this name, *Nergal*, *Jer.* xxxix. 3. A lamp of fire, one of the seven in the tabernacle, is נֶר; נָל is to roll, or revolve in a sphere. This נֶר gives man an idea of his soul, *Prov.* xx. 27. where it is called the lamp of *Jehovah*: and נֹר, among the rabbies, is a worshipper of fire. The word נָל is so considerable in this operation, that נָלִים the circulators became a general epithet for all their idolatrous objects. The *Israelites*, mindful of what they had seen in *Ægypt*, set up in *Moses's* absence the עֶגֶל, or hieroglyphical calf, something to exhibit the circulation of heat, whereto corresponded their dancing in choirs: but the chief emblem of fire was שׁוֹר the bull's head, a young one usually as the most vigorous. Some of these representations, either solid or graven, were found among *Gideon's* spoil, called *Num.* xxxi. 50. טַבַּעַת עֵיִל rings of fire circulating: and too great attachment to this attribute brought destruction on *Jeroboam's* family, 1 *Kings* xv. 29. The *Zidonians* worshipped it under the female title *Ashteroth*, the bright leaders, said *Gen.* xiv. 5. to be קַרְנִים horned; which was likewise the *Egyptian Venus* or *Isis*, whom they pictured with cow's horns, as the *Greeks* did *Io*, according to *Herodotus*: as they had a male emblem too, by the name אֵלֶף, perhaps *Jeroboam's* two red or golden calves included both the one and the other.

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There is another name apparently synonymous, which they terminated either masculine or feminine as the fancy prevailed, **אשר**; if it be one word, it is the *begetter* or *sender forth of light*, the *blesser*, the *proceeder successfully*; if a compound of **אש** and **ישר** it signifies *the ruler fire*. This power had four hundred sacred attendants, all fed at *Jezebel's* table, 1 *Kings* xviii. 19. and even the temple was polluted with its graven images, 2 *Kings* xxi. 7. As the patriarchal line, from which our Saviour was to spring, was in a peculiar manner called **אשר** *bleffed*, because in it all the nations of the earth were to be *bleffed*; so he who knew so much, and yet aimed to destroy any one of that line, was *ipso facto* cursed: this takes off the harshness of many of *David's* speeches, and makes *Pharaoh's* compliment to *Joseph* a very high one, *Gen.* xli. 43. **אברך** *the father of blessing*; and hence *Mary* the mother of the *Blesser's* expectation was most just, *Luke* i. 48. *Behold, from henceforth all generations* **מאנאגאגאג** *shall blefs me*, i. e. shall date their happiness from me.

We come now to the SECOND species of attributes; and find the *Egyptians* possessed of **בית שמש** *a temple to the light receding*, *Jer.* xliii. 13. This was a grand object of heathen worship, *Job* xxxi. 26. *Deut.* iv. 19. *Ezek.* viii. 16. to it they dedicated *horses* and *chariots*, 2 *Kings* xxiii. 11. and therefore are threatened in the person of their god, and told that their *Shemeſh* should be *darkened*, *covered with a cloud*, *go down at noon*, tho' these at the same

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same time are strict prophecies of *Christ's* humiliation. *Samson*, a noted type of the Sun of righteousness, was termed *a little light*, and his strength lay in *seven locks* of hair, representing the seven streams of light between the sun and the planetary orbs. *Psal.* lxxiv. 16. *Thou didst prepare the light*, (the primogenial אור) and the *Shemesh*, (the light from the sun, after that was formed.) *Psal.* xxxi. 16. *Make thy faces* (the divine and human united in *Christ*) *to shine upon thy servant*. The emblem of the diffusion of light, whether the laurel or cedar, is expressed by אורח, *Psal.* xxxvii. 35. a *green bay tree*, or some other whose branches sprung up like rays. The idolaters it seems had a lamenting solemnity to this power, under the name תמוז, *Ezek.* viii. 14. signifying the *perfection of heat*, which shews that there was a very early prospect of *Christ's* passion: and the ALEIM of the *Moabites* was כמזש, 1 *Kings* xi. 7. *the wished-for receder*, a title taken from the direction of the solar rays outward, whom some make to coincide with the lascivious god *Comus*, alluded to by the apostle *Rom.* xiii. 13. The reflection from the anterior face of the moon's orb, ירח, was mightily admired by the apostates, who *burnt incense* to it, 2 *Kings* xxiii. 5. had ALEIM of months, *Judg.* v. 8. חרשים of *renewed reflexions*, *monthly prognosticators*, *Isa.* xlvi. 13. and wore emblems or representations of the moon, *Judg.* viii. 21. *Isa.* iii. 18. As the fluxes of light from the stars are separately mentioned, 'tis prob-

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probable מולות, 2 Kings xxxiii. 5. stands for the lustre returned from the planets, whereof the *de-fluxions* of water in springs, &c. might be an emblem: for the Syrian god רמן, 2 Kings v. 18. signified the reflux of irradiation from the fixt stars, represented by the *pomegranates* on the top of the columns before the temple, as כנבים *the stars*, Deut. iv. 19. is a plural word for the same thing.

Among the THIRD class of attributes, the *Canaanites* had a temple of that action of the spirit, תפוח, Josh. xv. 53. whereby the fire is *blown* and fed: to this they ascribed the gift of prophecy or inspiration, and made the emblem some sort of cordial fruit, a citron, or --- such as *Virgil* describes, Georg. ii. 26.

“ The happy apple *Media* doth produce,

“ Of a dull taste, and most unpleasant juice :

“ Yet thence a sov’ reign counter-poison flows ;

“ And th’ tree most like the lofty laurel grows.”

The tree and apple are in *Hebrew* דור, and of such *Solomon* mentions *golden* ones, Prov. xxv. 4. set in cases of *silver*, noting the joint action of the light and spirit in vegetation ; as the golden דור represents the pervasive heat, the silver *case* might shew the yielding and elastic air: the heathens join’d them too, for they made the eagle (the spirit) sacred to *Apollo*, the sun, the giver of wisdom ; and from the same tree they took both emblems, the *branches*, (or flowers at-top) and the *fruit*. JEHOVAH’S sovereignty over the wind, or spirit, is

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so frequently asserted, that examples are almost needless. *Job* xxvi. 13. *By his spirit he garnished the names.* *Psal.* cvii. 25. *He maketh the storm a calm*; even as CHRIST did, *Mark* iv. 39. *Peace, be still! and the wind ceased, and there was a great calm.* The plenitude of the Divine Spirit which rested upon the MESSIAH is prophetically and strongly expressed, *Isa.* xi. 2. and a participation thereof is promised to be *poured out upon all flesh*, *Joel* ii. 28. The ALEIM of the nations are called, *Deut.* xxxii. 16. זרים *strangers*, denoting the grains of air pouring in from the outermost *dispersions* at the circumference; which irradiation of the spirit inwards was signified, in the emblematical crowns, by tapering plates with the points turned to the head: and as CHRIST received a supreme infusion of that whereof the emblem was oil, he was a perfect *Nazarite*. The heathens attributed purification to the air; therefore JEHOVAH threatens to *fan* them so that *the wind should carry them away*, and disperse them, *Isa.* xli. 16.

Our author proceeds to explain the other attributes of the heathen trinity, or names which express their joint or separate action; but, for brevity, I must omit many of them. He thinks that often used one, כל צבא שמים, *all the host* or combined power of the *airs*, tho' of a general kind, has a more special reference to the turgid and compressive action of the gross air, because צבא signifies to *swell*, or *puff up*: indeed the agency is joint, as
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the air could not have this swelling (elasticity philosophers call it) unless it were acted upon by the brisk and lucid atoms; *So Psal. xxxiii. 6. By the word* (an epithet of the light) *of Jehovah were the names made, agitated, and all the hosts of them by רוח the breath of his mouth.* The nations worshipped this *host*, or united power, even to distraction, *Jer. viii. 2. and xix. 13.* The emblem was a goat; and as the same word צבא is put by the *Chaldee Jews* for *to wish or lust after*, the heathens had their lascivious *Satyrs*, and their capriform *Pan* blowing through reeds.---There is a temple of רחוב mentioned *Judg. xviii. 28.* which signifies the *whole extent or space* of the heavens; for the apostates thought their ALEIM immeasurably capacious: therefore JEHOVAH lays claim to this attribute, and his servants confess it; *Gen. xxvi. 22. And he called it Rechoboth---for now Jehovah hath made room for us; Psal. xxxi. 9. Thou hast set my feet in a large room.*

Of the attributes expressing strength are these. *Dan. xi. 38, 39. מעים the instruments of force:* the faithful always gave this to *Jehovah, their strength and their song, Isa. xii. 2. Whose voice is the voice of strength, Psal. lxxiii. 34. Sing aloud unto the Aleim our strength, Psal. lxxxi. 2.* The vigour and strength in the first-born, expressed by און, is proper to the light; which being one of the prime allurements to idolatry, that word became a root for vanity, falsehood, &c. hence it is thought, that

the **בית און** of the *Egyptians* was the same with their **בית שמש**, *Heliopolis*, a temple to the solar light. *Hosea* xii. 4. *In the strength of his birth-right he became a prince of the Aleim.* *Neh.* iii. 16. there is **בית נברים** a temple of the mighty ones: these are given to the right owner, *1 Chron.* xxix. 11. *Thine, Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the names, and on the rolling orb, is thine.* The finishing name upon this article is **רבים** the magnificent and absolutely perfect ones; whereof the **כרובים** or *Cherubim* were similitudes, to which the idolaters erected lofty domes, and called them, *Amos* iii. 15. **ביתים רבים** temples or residences of the great ones: but this attribute requires a larger discussion, which will be attempted elsewhere.*

As there was a temple to the *light* and *spirit*, *Judg.* ix. by the title **ברית**; and as this is a word of the utmost importance, tho' extremely misunderstood in the version, its meaning deserves to be anxiously attended to. Our bibles generally render it, *covenant*: but, in two clear passages, we find the same word used for what *cleanses*, *purges*, *purifies* like *soap*, *Jer.* ii. 22. and *Mal.* iii. 2. **JEHOVAH ALEIM** is infinitely pure, and man's happiness consists in communion with him; but that society was and is actually cut off by contracted pollution on our part, therefore it was necessary some cleansing

* See abstract from *Glory* or *Gravity*,

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virtue or purification should intervene, in order to restore us to the Divine favour. This the emblems exhibit; the light penetrates, separates, refines; the spirit serves to cleanse, soften, meliorate, so far as the body is concerned: but JEHOVAH engaged, in another manner, (nay he was sworn to fulfil his engagement) to purify our contaminated spirits, even to raise up for us a perfect *purifier*, one who shou'd have all the pervasive, searching, healing properties of Light, attended with the Holy Air's mollifying influences; who was to be *cut off*, first typically in the animals sacrificed, then really in the person of *Jesus* the MESSIAH. This is כרת ברית *to cut off a purifier*, in the translations *to make a covenant*, which was antiently done, *Gen. xv. 9.* by בתר *dividing* the parts of the slain hieroglyphic victim, to shew the interest each party had therein, and עבר *passing between* them to signify consent; so *Jer. xxxiv. 18.* Sacrifice was a reiterated memorial of this act, *Psal. l. 5. cutting off (slaying) my purifier in sacrifice*: to which salt, that universal purgative, was to be added, *Lew. ii. 13.* So the law became the *book of the purifier*, containing the typical evidences; the tables engraved by God's own hand were the *words of Berith*, *Exod. xxxiv. 28.* or the terms of purification; and the ark, *the ark of the purifier*. This method of reconciliation between the ALEIM and mortals, was made the basis of covenants, *pacifications* or *treaties of agreement* between man and man; therefore they exhibited

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it by זבח *slaying*, sacrificing and dividing an animal type, and participating or feeding upon it in conjunction. When the types grew old, and the fullness of time drew near, the promises became clearer, *Mal. iii. 1. מלאך הברית the performer of the purification, whom ye delight in, behold he shall come. Dan. ix. 26. יברת משיח the anointed one shall be cut off. What the blood of the purifier, Zach. ix. 11. was to do, see Rev. i. 5. And washed us from our sins in his own blood.* The heathens transferred this whole business to the heavens, which they took for ALEIM, confederates sworn to redeem them: hence their mimic purgations by blood, by water, by fire, &c. for this they made their sons עבר *pass through* the fire, to be *seraph'd*, and obtain purity thereby, *Jer. xix. 5.* The modern Jews and deists have publickly renounced all title to the purifier; and are too puffed up with their own sufficiency to see the dreadful consequences.

The heathens too had their בית אלהים or temple of the sworn ones, the emblem of which oath was אלה the oak-tree: but *Psal. xxxiv. 12. Blessed is the nation whose Aleim is Jehovah. Ibid. lii. 1. The fool hath said in his heart, there are no Aleim.* The men of Emath were not such fools, for they had ALEIM, and called them אשכנז the procurers of an atonement, *2 Kings xvii. 30.* for the ancients knew well they stood in need of one: and *Amos viii. 14. They swore by אשכנז the atoner of Samaria.* They looked for מלך a king to rescue them from

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corruption, whom the *Sepharvians* denominated מלך-אדר, 2 Kings xvii. 31. the illustrious leader; whose emblem was אדר a robe sabl'd or furr'd, such as *Elijah* wore; and perhaps the white garments of the priests pointed at the same thing: *Ex.* xv. 11. *Jehovah, glorious in holiness.*

As the nations were strangely infatuated with their בעלים or celestial commanders, in whose cause so many of their priests perished by the contest with *Elijah*; so they worshipped מלאכים השמים the agency of the names, *Jer.* vii. 17. notwithstanding the many testimonies *JEHOVAH* gave of his supremacy, which shews that they struggled under invincible prejudices. They thought the names laboured in their behalf, so called them עצבים the operators, and built a temple on that account, 1 Sam. xxxi. 9. *Psal.* cvi. 36. and they formed with great labour and application various representations of these powers in gold and silver, *Isa.* xlvi. 1. *Hos.* xiii. 2. which was strictly forbidden to the Jews, *Exod.* xx. 4. *Deut.* ix. 16. These עצבים, or laborious workers, they divided into classes: they called them celestial gods, for their agency in the atmosphere, and consecrated tops of mountains, towers, pyramids; terrestrial, when their action reached the surface of the earth, in vegetation, &c. and erected low altars of turf upon the ground, offering them corn and other fruits; infernal, for what they did in the abyfs, cracking the strata, or sending forth springs, whom they worshipped in caves,

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caves, *clefts of the rocks*, *Isa. lvii. 5.* hence their sacred *fountains, rivers, fishes, minerals, &c.* Hence their temples of **מעבה** the *compressor* of solids; and of **צור** the *former* or *binder* together of rocks, orbs, the *plasmator* and *strengtheners* of animal bodies, &c. which attribute **JEHOVAH** lays claim to, *Deut. xxxii. 37.* and whereof the antients made a great *stone* the sacred emblem. Hence too their **בעל תמר** the *lord the supporter*, with his emblem the *palm*.

They called their **ALEIM הכע** the author of *local motion*, *2 Kings xviii. 34.* therefore are threatened and punished with wandering or a fugitive life, as *Cain* was, so *Psal. lix. 12, 16.* the emblem was some sounding instrument, rendered *sistrum*, a cymbal or timbrel. Also there is a temple of **ישימות** the *placers* or *disposers*; whereof the *spider* that curious worker, *Prov. xxx. 28.* bears the name, and conveys an idea: *Job* confesses the true Proprietor, *xxxiv. 13.* *who disposed the whole sphere.* They had *Biths* to **מרכבת** the *instrument of carriage*; and to **הרם** the *projector*, or thrower of things forward, leaving at the same time what is projected to shift for itself, by removing the hand, which gives an idea of *deceit*, and of *Hermes* or *Mercury* the cheating deity. Their **בעל זבוב**, *2 Kings i. 2.* of *Ekron*, was the *lord the author of fluidity*, who makes way for the birds to fly, and fishes to swim, by the flux of air and water, to whom they dedicated the *fly*, *Isa. vii. 18.*

The

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The *daily revolver* of the earth, חנלה, had a temple, and dances; the השמה* or causer of it to decline, had another; and the *Avites* worshipped for ALEIM תרתק the leader of the orbs round as it were in a *tether* or chain, of which תר a collar, monile, was an emblem, as was the ox, and the turtle. There was a temple of שן the *renewer* of seasons, whereof ivory, or tooth, was an emblem; another of החרף, Amos. iii. 15. the *bringer of winter*; another of summer הקיץ the *ripeners* of fruits, *ibid.* and one of נמרה, Num. xxxii. 36. the *changer* of all things, from whom probably the moderns borrowed their stupid notions of *transmigration* and *metamorphoses*; Mal. iii. 6. *I am Jehovah, I change not.*

They thought their gods could give them fore-sight, therefore they erected a temple to לבאות the *giver of intelligence by signs*, and had their dreamers and augurs; hence the *Babylonian* נבו the author of *prophecy*, Isa. xli. 1. the ALEIM נבחו, 2 Kings xvii. 31. the *revealer of secrets by vision*; and תרפים, Gen. xxxi. 19. the signifiers of future events, probably the same with the *Cherubim*, oracular images. Of the same kind was their בית עזמות, 2 Ezr. vii. 28. a *temple of the strengthener of imagination*, of him who could make them thoughtful and witty.

* This word is often used for *sin*, and is the name of some species of cedar, whereof the tabernacle was built, that type of *Christ's* body, which bore our sin. See *Exod.* xxv. 5. and *Isa.* xli. 19.

Among

Among their lascivious gods was **מעון**, *Jer.* xlviii. 23. the *causer of carnal copulation*, which **עון** signifies, and, as a grand seducement, became the root for iniquity; hence the abominable amours of *Ovid's* deities. Another was **מפלצית** the *producer of convulsion* or trembling, *2 Chr.* xv. 16. *tremor in coitu*; as *Priapus's* instrument is expressed by the horror, *pavor*, attending the act, *Job* xl. 17. *The sinews of his פחר (verendorum) are wrapt together.* They had a temple to **פוער**, *Josh.* xiii. 20. the *opener of the womb*, and the apostates worshipped him to avert barrenness, with many filthy rites: **JEHOVAH** not only reclaims this attribute, but separated for a peculiar reason to himself every *male פטר opening the matrix*, *Num.* xviii. 15. So **בית הרן**, *Num.* xxxii. 36. a *temple of the causer to conceive*, the enlivener of the *fœtus*: but here the Most High baffled them all, *Isa.* vii. 14. *Behold a virgin shall conceive!* And another to **פלט**, *Josh.* xv. 26. the *deliverer from danger* in bringing forth, even down to beasts and vegetables. There was a *Baal* or power **המון** of *multiplication*, mentioned *Song* viii. 11. whence *Abraham* had part of his name, and God every where claims this attribute, *Gen.* i. 22. And that their young might be provided for when born, with milk or other food, they must have a temple of **נמול**, *Jer.* xlviii. 23. the *distributor of nourishment*, with his symbol the camel.

That property of tubes in plants, and vessels in animals, whereby the air is *enviored*, and the fluids

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ids made to circulate, is expressed by *חצר*, 2 *Sam.* xiii. 23. whereof the emblem seems to have been a *leek* or *scallion*; and, *Num.* xi. 5. the *precious fruits* are said to be *thrust forth* by the action of *light*, *Deut.* xxxiii. 14. The forcing of these fruits out of the earth for our sustenance, or milk into the mother's breast to support the child, the heathens thought the work of their *שרים* *sufficers*, *Psal.* cvi. 37. to whom they dedicated, *Isa.* xxxii. 12. *fields of desire*. And the *Philistines* had a house for *דגן*, *Josh.* xv. 41. the *producer of increase* by generation, whereof the finny brood were emblems, and so this god was imaged like a *fish*. But one of the principal temples was that of *לחם* (*Bethlehem*) the *feeder*, or provider of *bread*, meat, victuals: *Christ* proved this to be his property by miracle, *John* vi. 12. The means of obtaining bread, or defending the right to what they had, was *מלחם* *warfare*: so *Christ* warred for us, and gives us spiritual nourishment, and he obtained a complete conquest over those material seducers who strove to take the *bread of life* from us.

A N A B S T R A C T

F R O M

A Treatise of POWER ESSENTIAL and MECHANICAL; wherein the Original, and that Part of Religion which is now Natural, is stated.

TO imagine that natural knowledge never made any considerable progress till lately, in this or any other country, and that it was brought to light by a few fancied discoverers in our own age, is a dangerous error; to shew the pernicious tendency whereof, for the benefit of himself and mankind, our author has been induced to spend his whole life, in searching into the remotest corners of antiquity, in tracing nature through her various operations, in ascertaining the meaning of the best of books, and in finding out the analogy between material ideas and the things of an invisible spiritual state: in the issue, he found the true philosophy revealed in the *Hebrew* scriptures, dictated by Him who must be infinitely well acquainted with his own workmanship, nor could have any intention to palm manifest falsehoods upon his chosen people; that it was known, expressed, contested, and determined, many thousand years beyond what is falsely called antiquity; the *Greeks* being not only

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by the latest but the most ignorant of the gentiles, out of whose rubbish the systems in vogue are stoln and patched up; that the inspired volume contains a complete view of the dispensations of nature and of grace, which ought not to be trusted to the explanations of heathen atheists, or apostate *Jews*; and finally, that it is writ with inimitable accuracy, contains as much real knowledge as we are capable to receive, and gives the necessary ideas of every thing *divine*.

To illustrate this, it has been shewn, that the substance of the *names*, those mechanical representations of the ALEIM, was not empty space, nor of infinite extent, but a created mass of unadhering atoms, all in contact, and circumscrib'd, and *absolutely full*; that it was inactive, had no essential powers or properties, nor was endow'd with any productive virtue, or intelligence; that the ALEIM superinduced motion, formed it into a perpetual machine, and gave it that expansive force whereby the earth and other orbs were embellished and regulated; that the earth was formed, not from a fortuitous concourse of atoms gravitating through a boundless *vacuum* towards an imaginary centre, but was a hollow sphere filled with the celestial matter, which being put in action, brought a compression upon the solids, first moulded it (the earth) into a hard shell or crust, which having broke, it rushed through the apertures, shifted places with the waters on the surface, and so the dry land appeared, in the

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same manner as after the deluge; that the ALEIM made the *Adamah*, or vegetable matter, prolific, by sorting the atoms it consists of into their several species, so disposed, organized and planted, as to take impressions from the material agents, and thereby to be nourished, augmented, and rendered fruitful; that one portion of the airs was formed into an orb of fire, a *focus* in the midst of the mechanism, to transmit light and admit the spirit, to produce that rotation of the planetary orbs whereby they receive and reflect light, compose a sort of branched candlestick, and so occasion the annual vicissitudes, bring about the seasons, and give us our nights and our days.

That the ALEIM made out of the *Adamah* animals, beasts, birds, and fishes, (even whales as the most surprisngly large) differing in shape, size, order, with distinct organs, appetites and instincts, so as to exhibit by their actions the orders, policies, virtues or vices of mankind in society, which I think will include the whole of natural religion, independent of revelation. *Adam*, the root of human nature, was framed for nobler purposes, to be tried, proved, and qualified for a state of immediate communion with his Creators, JEHOVAH ALEIM; for this he was favoured and instructed in a most extraordinary manner, by means of the emblems in *Paradise*; but so far was he from being endowed with an intuitive knowledge of God, that, even after he had been exquisitely taught, sense
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got the victory over faith, he listened to his sensual companion; took the *names* for his deity, forfeited the divine protection, and exposed himself to the punishment due to his crime; which had been undoubtedly inflicted with the strictest severity of justice, had not the ALEIM previously engaged themselves by *oath*, conditionally if he fell, to display the supremacy of their love in his recovery.

If God, instead of framing the universe into so curious a piece of perpetual motion, had deigned to transact all by his own immediate presence, there had been no use for giving the *Shemim* such regular laws, nor would man have an opportunity to give free proof of his fidelity to the Most High; and, besides, a quite other disposition of things must have appeared than we are at present acquainted with. Mechanism, or the action of matter upon matter by contact, shews it cannot act otherways; inverting its order, or arresting its agency, demonstrates Power Essential, that of the ALEIM: nor could we have stronger or more sensible evidence that the *names* are only servants to JEHOVAH, than by being shewn how they move and operate mechanically. It is by no means for the honour of the ALEIM to work by occult qualities; they glory in the obvious perspicuity and perfection of their handy-work, and most justly expect from man the tribute arising from full conviction, praise, admiration, and humility. *Psal. xix.*
 1. *The names declare the glory of the Irradiator: the*
 N 2 royal

royal prophet does not say, that projection, gravity, attraction do so, or that inert matter can act, or emit power, at a distance, where it is not. The ALEIM alone have this innate attribute: they, while separated from and exalted above all created things, can send their commands through the most distant parts of nature with a celerity quicker than thought; but as the *names* give us an idea of their Being and Manner of Existence, the scriptures make these too represent their place of residence, with the words of distinction *holy, separated, &c.* *Psal. xi. 4. Jehovah in his holy temple--in the names his throne; ibid. xlv. 4. The holy place the tabernacles of the Most High.* Man could take ideas of the divinity no otherways; and yet are not these descriptions bold Oriental rhetorical figures, *i. e.* lies, as idle commentators suggest, for all perfections are centred in JEHOVAH; every creature is his, and in him as their capacious original.

To understand and contemplate the works of God, and to make solemn acknowledgments of his wisdom and power, was the *Sabbath* set apart; nor was this forgot by the *Jews* and heathens, even when immersed in ignorance, as appears by quotations from *Linus, Homer, Callimachus, Solon*: and it is said to be a phrase of the Cabbalists, “ That
 “ he who doth not keep the Sabbath hath no just
 “ sentiments, either of the design of this created
 “ machine, or of a future state.” It is man’s noblest employment to aspire after the knowledge of
 his

his great Original, in his works, that he may be thereby fitted for a prospect of higher objects, when the operations of this system shall cease, and when what is represented by *seven* in days or time shall be accomplished; that he may then be qualified to mingle with the elect, and rise far above the *seven* spheres, where all things expressed by שבע *seven* are fulness, perfection, saturity of enjoyment, by the contemplation of ineffably perfect beings and glorious mansions. If so, how great must their crime be, who attempt to dispossess the AL-LEIM of their essential and unalienable powers, and to give them to matter? to rob them of the love and service of their subjects, and so these at the same time of their eternal happiness? Sure this is guilt of the highest nature, and far exceeds any possible breach of the social or moral duties. If *this* lost unhappy *Adam* his chief felicity, and rendered an atonement of infinite value requisite; what are these men to expect, who have wilfully evacuated the Divine Immensity, by giving it to a *vacuum*? or can any plea be offered to alleviate their sentence but gross ignorance? This is the bait the Devil has always used to seduce mankind, to withdraw them from their dependence on the Most High, by insinuating that there are incommunicable and uncontrollable powers in the air; and with this he blinded the eyes of the infatuated nations.

The antient heathens could not plunge all at once into atheism; for they knew at first that the

names were only a machine, and no more than a created image of the Divine Powers: they began by imagining, that JEHOVAH had left this system to their management, and that they, as his illustrious vicegerents, and intervening ministers between him and the human race, deserved a superior regard; then they reasoned themselves into a strong persuasion, (after they had ungratefully forgotten and given up the supreme objects of faith) that *sense* was their guide, and the heavens their ALEIM; and, lastly, they grew so perfectly stupid, that they lost all knowledge not only of the inexpressibly glorious Three, but even of the trinity of mechanical agents which their fathers were so fond of: in this bewildered condition did the Son of God find them, when they were in such a strait for deities, that they gave the compliment of *apothefis* to one another, to kings, to sanguinary tyrants, to any who had pride, ambition, and impudence enough to lay claim to their adoration.

The scriptures are clear, that there are two sorts of power: that of the Essence-existing, infinite and eternal, who works without means visible to us, and can controul all finite powers, because they act only by his permission, and according to the laws he imposed upon them at their formation. The other delegated, sensible, mechanical, and bounded within its own proper sphere; in relation to our bodies, immense, the fountain of animal life and support; but, as to our spiritual or immaterial
part,

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part, it can communicate nothing, for whatever is not connected with the machine by touch must be God's immediate deed. To make the *names* then act out of course, or contrary to that mechanism which the antients knew they exercised, was miracle, and a full demonstration of the being and attributes of the true ALEIM. When men lost the knowledge of revelation, whether conveyed by hieroglyphics or letters, each fell to make a scheme for himself, and then guessing, without evidence, was first called reasoning: imagination, once indulged, led mortals into a labyrinth of errors, nor ceased till it had filled them with self-sufficiency (the worst of poisons) and the thickest mental darkness; out of which maze there is no clue to guide us but the infallible records of revelation.

One, ignorant of the mechanical powers in the *names*, cannot pretend to acquire knowledge otherways than by recurring to the *Hebrew* words of JEHOVAH; to the writings of heathens, who were perpetually fluctuating and groping in the dark; or to experiments, liable to a thousand uncertainties. An observator may look on the pendulum of a clock, see its dependence on the wheels, and theirs on the spring or weight, but finally he must own that the whole motion depends upon the mechanism of the airs: if he goes further, and gives a loose to fancy, we shall hear him raving of necessity, infinite substance and space, (to form a *Deus* and afford him a *sensorium*) eternal morality, new
whims.

whims in religion, and forsooth new worlds too. If such an one gets a smattering in *Greek*, *Latin*, or *Arabic* books, where he will find no absurdity unpatriotized, he cannot miss to be wonderfully rivetted in any hypothesis he pleases to assume; hence he commences not only a man of superior sagacity, but profoundly learned, whose quotations are irresistible authority to such as are indolent enough to take them off his hand unexamined and upon trust. The bible is a better pill to swallow; it is incomparably less complaisant than imagination, describes man naturally ignorant, foolish and corrupt, and shews that he can neither know any thing of importance without a director, nor do any thing of himself to ensure his own felicity.

No naturalist, let his parts be ever so acute, can do more than shew one sort of matter moved or acted upon by another, and so backward or forward, till it be out of his reach: nothing but downright folly or atheism can lead him to attribute any properties to inanimate atoms but solidity, bounded by surface and figure, and liable to impulse; but to say matter can act without means or contact, or where it is not present, is to advance a doctrine more senseless, if possible, than transubstantiation. If, when he is non-plus'd, and he finds a knot that baffles his skill, he call in a *Deus* to his assistance, and make him act arbitrarily; that, without special evidence, is reading nature backwards, flying to occult qualities, and turning philosophy

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lofophy into an *ipse dixit*. Man without revelation can be nothing but an atheist, and without adhering to sense he must be a fool. We have heard much about the heathens worshipping demons, good or bad *genii*, by those who knew not that the *names*, fire, light, spirit, were each what the *Hebrew* calls מלאך, an angel or agent, one of the three powers in the air, (which, tho' intrinsically good, are extremely hurtful, nay destructive beings, when misapplied) and that these were the prime objects of their admiration: Mr. *Hutchinson* has said enough to cure a mistake founded upon *Jewish* forgeries, which make the *Cherubim* intelligent spirits, in the shape of men, birds, monsters, or in short any thing to evade the truth; whence the *Romish* church was deluded to believe saints and angels intercessors; and *Milton* upon this has built his abominable farce, wherein, as has been justly observed, he takes the Devil for his hero.

Ignorance of the scriptures, which describe the powers of the machine, whereby it acts upon animal bodies, circulates the blood (for that is literally revealed, and no modern discovery) and other fluids, gives motion, life and sensation, has produced a world of absurdities, one falsehood generally proved by another, endless heaps of mathematical conclusions without any *data*: hence we are laboriously told, by such as would be pagans if they knew how, that the soul moves the body as God (the *Deus* they aim at) moves the parts of the universe, to
prove

prove no doubt that brutes and they are upon a level, and both naturally immortal: wondrous civility! It must be no small disappointment to these gentlemen, to be informed, from inspired authority, that their *immortality* was long ago forfeited, nor can be again recovered but by an early application to him who is the *Lord of life*, and who purchased it with his own blood.

When a man of an inquisitive, plausible genius, has compiled together a set of principles adapted to the itching humour of the times, and is consequently loaded with large encomiums, called a philosopher, and followed as a *premier*, 'tis visible any errors he may patronize must be very extensively hurtful, especially when they concern matters of infinite importance to all mankind. One would think, that such an one, born in a *Christian* country, who had access to examine books dictated by the Supreme Author of this system, would first have qualified himself to read and understand them, before he had dared to reject revelation, to set up a scheme in direct opposition thereto, stolen from the worst and blindest of the heathens, and not only to set aside JEHOVAH ALEIM, but to deny the first agents in nature their real and obvious powers: at least, it might be supposed, that so great an undertaker would have shewn, from his collections and descriptions, that he had viewed and observed vast variety of natural things, and traced them in vari-

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ous situations; and so convinced us, that he had ample sensible evidence for all his deductions.

Has Sir *Isaac Newton* done this? or Dr. *Samuel Clark*, and the other interpolators, transposers and alterers of his notions? No such thing can be pretended. But some childrens gewgaws, a three-corner'd piece of glass, a hole in a window, the pendulum of a clock, (which shew no more than a few very singular properties of the *names*) may, it seems, become the foundation of mighty discoveries, deemed of sufficient force to depose the material rulers, fire, light, spirit, those heavens which declare the glory of the ALEIM, and are the only permanent testimonies of JEHOVAH's *strength*, his *wisdom*, and his *benignity*: hence we must call *expansion*, elasticity; *compression* on bodies, the weight of the atmosphere; that on fluids, whereby they are forced upwards when the spirit gives no resistance, suction; motion of bodies by the *impulse* of air, a mixture of projection and attraction; and the cause of *motion* itself, which every one knows is without, must lurk within the surface of the atoms: besides, nothing can be done, unless *emptiness* clear the way, and give matter liberty to act where it is not present.

In *Newton's* optics we are taught, “ That to
 “ make way for the lasting and regular motions of
 “ the planets and comets, it is altogether necessary
 “ ry that the celestial spaces should be empty of all
 “ matter, unless perhaps we except some very
 thin

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“ thin vapours, steams or *effluvia*, which may arise
 “ from the atmospheres of earth, &c. That the
 “ feigned and imaginary matter with which the
 “ heavens are filled is by no means useful for ex-
 “ plaining the phænomena of nature---can do no-
 “ thing but retard motion, and make the frame of
 “ nature languish.” Having thus discarded the
heavens, we must next believe that there is no mat-
 ter more subtile than the gross earth we tread up-
 on: “ Are not the sun and fixed stars great earths
 “ vehemently hot, whose heat is conserved by the
 “ greatness of their bodies, and the mutual action
 “ and re-action between them, and the light
 “ which they emit, and whose parts are kept from
 “ fuming away, not only by their fixity, but also
 “ by the vast weight and density of the atmo-
 “ spheres incumbent upon them, and very strong-
 “ ly compressing them, and condensing the va-
 “ pours and exhalations which arise from them?”
 This *salvo* against the waste of light was a mystery
 to him, who knew not that the sun’s atmosphere
 was no less immense than the circumference of our
 system, where the light condenses into spirit, and
 that this, pressed inwards with vast force, feeds the
 central fire, and enables it to send forth perpetual
 streams of light without diminution. If a fluctu-
 ating query will not pass for evidence, a notorious
 falsehood is added to help it out, thus: “ Are not
 “ gross bodies and light convertible into one ano-
 “ ther?---Earth by heat becomes fire, and by cold
 “ returns

“ returns into earth: dense bodies, by fermentati-
 “ on, rarefy into several sorts of air, &c.” Here
 we are in a fair way of finding the philosophers
 stone, and becoming *Rosicrucians* indeed!---at the
 expence of revelation, and common sense!

Our soph began very early to forge his scheme,
 having previously qualified himself by studying the
 romances of *Descartes* and *Kepler*, instead of learn-
 ing to read the HEBREW scriptures, which he had
 heard Mr. *Locke* and others of his associates declare
 they could make nothing of, after poring over
 them many years; as none ever did, or ever will,
 who give a loose to imagining: and so, at twenty-
 four years of age, not half-taught and without a
 tutor, he retires from *Cambridge*, to a garden, on
 account of the plague; a fatal omen of his pesti-
 lential notions! Here, it seems, he formed the
 mighty work, and shewed the pregnancy of his
 genius, in about a year and a half, tho’ it took up
 twenty years more before he and his assistants could
 frame crooked lines to keep it in countenance.
 One thing remained to give it the finishing stroke;
 there was a *hiatus* to fill up; so a *Deus* must be
 patched up, from stupid pagans or inveterate apo-
 states, to constitute space. Prodigious fabricator!
 who wanted only an air-pump to make a *vacuum*,
 and a pendulum or swing to prove it; a loadstone,
 a bit of amber or jet, to form a philosophy; a spy-
 glass, and a pair of compasses, to find out infinite
 worlds; a glass-bubble, and a board with a hole in

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it, to describe all the wonders of light. Who knows, but, by following so famous an example, even women and children may hereafter commence sage philosophers, by blowing phlegm through a straw, or staring at soapy vesicles!

Much depends upon his *Deus*, and therefore he fortifies him with the suffrages of *Pythagoras*, *Thales*, *Virgil*, *Philo* the Jew, whom he is pleased to call antients; and we find added with a sneer, "So
" also thought the sacred writers." St. Paul says expressly, 1 *Thef.* iv. 5. *The gentiles knew not God*; the *Athenians* confessed him to be *unknown*; and the *Jews* apostatized totally from their *ALEIM* at the Captivity. The real ancients always acknowledged a trinity; deism and ignorance took their birth together: nor have we any need of *CHRIST*, if the *Newtonian* antients may be trusted, who were themselves self-sufficient, and so only mentioned their *Deus* in complaisance, or called him *Dei* (plural) to keep in with the multitude. The gross notion, that God cannot act at a distance, or see but where he is present, made fools think that he must be infinitely extended. The prophets have taught us otherways, and that demonstratively: they describe him looking down on the humble things in heaven and on earth, irradiating or sending forth power to the remotest regions, and minutely acquainted with all the events of futurity. To deists all places may be alike holy; but believers are instructed, that *JEHOVAH* dwells in the
separate

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separate and holy names, the invisible Trinity, whereof the material *names* are no more than archetypes or representatives.

Tho' the heathens applied the word *infinite* to their gods, it was not in the sense of extension, but of circulation, whereof the emblem was a ring; which seems to be the import of verses cited from *Orpheus*:

“ O thou, who, by the air's converse force,
 “ Driv'ft in a constant circulating course,
 “ Thou shining vortex of the heaven's vast sphere,
 “ *Jove Dionysius*, mighty father! hear.”

When they ever dreamt of a *vacuum*, they made it a space beyond this system for their god to breathe into; so idly thought the *Pythagoreans*, and *Aristotle*: but *Plato*, “ That the sphere of universal nature enfolds every thing within its circular embrace, endeavours to mix with itself, lays a stress upon the whole, and suffers no place to be void of matter.” The heathen description of *Jupiter*, the substance of the air, is an absolute *plenum*; and the scripture is express, *Job xxxvii. 18. Canst thou expand the æthers, which are strong as molten glass?* however *Toricellius*, *Otto Gueric*, or *Mr. Boyle*, deceived themselves and others, by pretended experiments upon the parts of that penetrating and pervading fluid. The plain words of *Philo Judæus* shew his apostasy to heathenism; “ God fills all things, leaving nothing void of himself.”

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The heathens, to justify the adoration they paid to the *names*, could do no less than give them intelligence and wisdom, and call them *mens*, *anima*, *spiritus*, &c. and to their creed we find *Alexander Pope* subscribing, in his *Essay on man*,

“ All are but parts of one stupenduous whole,
“ Whose body nature is, and God the soul.”

What begins *Pliny's* 2d book *Nat. Hist.* cannot be mistaken: “ The world, and this which men
“ by another name agree to call heaven, encloses
“ and compasses every thing within its sphere, and
“ ought to be esteemed a deity, eternal, immense,
“ without beginning and without end.” So *Enripides* the *Greek* tragedian;

“ This vast, this boundless æther you behold,
“ Whose close embraces the whole earth enfold,
“ This own the chief of deities above,
“ And this acknowledge by the name of *Jove*.”

Agreeable to what *Orpheus* makes *Jupiter* sing or say,

“ Your cities, houses, selves are full of me,
“ For to what place can *air* impervious be;
“ And he who's every-where, above, below,
“ All space possessing, needs must all things know.”

And to the same purpose *Sidonius* the poet;

“ The heaven is *Jupiter's*: he sits on high,
“ Compells the black'ning clouds, and rules the sky.”

They thought their souls particles of the divinity, and made of air; as *Pythagoras*, in the stuff they delight to term his *golden verses*,

“ The

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“ The soul, freed from the body’s dark abode,

“ Mingles with æther and becomes a god.

As Sir *Isaac* made his *Deus* infinitely extended, he has upon his own principles deprived him of action, because that fulness would retard motion; and as he will allow him no separate, consecrated residence, the very essence of his god must be polluted with the vilest of things, so that he can never say to the most cursed, *Depart from me*. ’Tis obvious, he had no other use for a *Deus*, but to help him out at a dead lift, for he was terrified lest his fabric should come about his ears; *Princip. math.* “ Lest the systems of the fixed stars should, by their gravity, fall upon each other, he (God) has placed them at immense distances from each other.” *Optics*, “ Who, being present in all places, is able by his will to move all bodies within his infinite uniform sensory, and thereby to form and re-form all parts of the universe at his pleasure.” His ignorance of motion he was not able to hide, nor could fifty years experience free him from ambiguity, (in his *Optics*, edition 1721.) “ What I call attraction may be performed by impulse, or by some other means unknown to me.” However, the powers in the air could not at any rate be admitted, because they exhibit the idea of a trinity, which was inconsistent with the projects then in agitation to subvert *Christianity*; therefore he thought it bet-

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ter to swallow what *Kepler* writ in banter, and make a system of it.

The modern heathens, who lost the knowledge of the mechanism of the airs, supposed it innate : *Descartes*, who was in their condition, mistook their circulation for so many whirling *vortices*, and said it was imprinted in this fluid. But the deist's philosophy is shocking beyond measure : it takes away the essential attributes of *JEHOVAH ALEIM*, and gives them to solid orbs, makes them send out power, act, without mechanism or contact, where they are not present ; nay, says, that the primigenial particles (*Optics*) " Are moved by certain *active* " principles, such as is that of gravity, and that " which causes fermentation and the cohesion of " bodies." It is to no purpose to stun us with *mathematical principles of natural philosophy*, till the principles themselves are simply proved : for mathematics are applicable to any *data*, real or imaginary, true or false : they have nothing to do with the dispute, and ought to take the last place in science, nor would any wise man chuse to waste his time in *proportioning* falsehoods.

Tho' all things were framed by measure, weight and proportion, *Isa.* xl. 12. the scriptures affirm, *Jer.* xxxi. 37. *Prov.* xxv. 3. and elsewhere, that the names, the heavens, cannot be measured by man ; and so it is not only impossible, but daring presumption, to geometrize upon the workmanship of God. The double motion of the earth and other
moving

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moving orbs, differences of atmosphere, various degrees of light as they are farther off or nearer to the sun, the universal struggle between light and spirit termed vibration, &c. contribute to make the measures of their magnitude and distance uncertain: but revelation teaches, and our very senses evince, that the spirit is pressed into a culinary fire, is there melted and sent out in light, which must be again re-formed into spirit, else the action would cease; so at the sun; and that these contrary motions produce an expansion, whereby all intermediate bodies are compressed and made to cohere.

While the philosophical project was carrying on to set aside revelation, and the builders of *Babel* could not agree about their new confession, Mr. JOHN HUTCHINSON was happily led into quite contrary measures, as if he had been raised up by a special Providence to vindicate the most sacred and important truths, wherein he displayed such a depth of genius, such unwearied diligence and judicious steadiness, and maintained the glory of the ALMIGHTY with so hearty a zeal, as must make his memory most dear to all who love truth natural or religious. When he had received the lower parts of a regular education, he went through a course of geometry, mechanics and experiments, under a faithful domestic tutor, who was an excellent mathematician, and taught him as much pure unsophisticated natural knowledge as he could have any use for: this he soon after found great opportunity to improve,

prove, by a variety of observations on the *agents* in question, equally curious and extensive. He was early engaged in business, which brought him to *London* about the year 1700, introduced him into the best company, and gave him access to know most of the cabals then carrying on, with the parties concerned: here several of the philosophers sought and cultivated his acquaintance, led him into the royal society, and asked him numberless questions; but he was too soon convinced, by much personal converse with *Newton* and his associates, and more fully by their books, that their notions and his were diametrically opposite.

About this time Dr. *John Woodward* seemed to leave the party, whom he had offended by publishing an account of the deluge somewhat agreeable to scripture; so he listened to Mr. *Hutchinson*, insinuated himself into intimacy, and a kind of partnership ensued. Mr. *Hutchinson's* affairs led him to make very distant travelling circuits, wherein he had occasion to take accurate surveys as well below ground as above, with many new observations, to support which he was continually collecting proper samples or specimens of natural things: these he from time to time transmitted to his partner, who undertook to distribute them into classes. But after labouring thus jointly for ten years, unluckily the doctor relapsed to the doctrine of *gravity*, threw up the *expansion* which he did not well understand, and was reconciled with the head of the party, to whom,

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whom, in 1713-14, he dedicated *Methodica, et ad ipsam naturæ normam instituta, fossilium in classes distributio*. This determined the fate of Mr. *Hutchinson's* collection, which *Woodward* basely pilfered and sorted as he pleased, nor could be prevailed upon to give any satisfaction concerning it, whereby the owner was induced at last, 1724, to publish the *first part of Moses's Principia*, in his own defence: however, his partner would not relent, but persisted till his death in an unjust detention of what he had no manner of right to; and thus was Mr. *Hutchinson* bereaved of a valuable collection, which he was able to render highly useful to the world, by bringing it in evidence to the sacred descriptions.

But to return to Sir *Isaac*, and his coadjutors; as his encomiasts are ingenuous enough to own, "Divinity remote from the sciences for which he "was distinguished," so the *Deus*, foisted afterwards into his book, seems to be the workmanship of another hand: for, in 1705, Dr. *Samuel Clark* published his *Demonstration of the being and attributes of God*, whom he proves to be the same with the heathen *Jupiter*, as near as he could guess by citations from *Ocellus Lucanus*, &c. &c. and brings in *gravitation* and a *vacuum* for evidence. Mr. *Hutchinson* was at no loss to conjecture whither this attempt tended, being abundantly ascertained of the designs, divine and diabolical, then on foot; nay, he obtained a full confession from the authors of *Motion essential to matter*, and of *Pantheisticon*, (who, tho'

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tho' tools of the party, were not sufficiently apprized that he was an enemy) of clandestine doings too shocking to explain. *Clark's Jupiter*, and *Newton's* emptiness, tally'd so well, that an alliance was not long a concluding: so the former, under pretence of translating the *Optics*, had allowance to dress up, alter, &c. and to make a coalition between his *Deus* and the new philosophy, to the utter exclusion of **JEHOVAH ALEIM**; for which purpose also he undertook to wrest and pervert the bible, which he could not read, by what he calls *The scripture doctrine of the Trinity*.

There is a great difference, when a man exposes his own private reveries or amusements, and when he is obliged to speak the language of a party. In 1687 *Newton* published his *Principia*; and although, in the second edition 1713, and in the third 1726, the erasements and additions are as glaring as the reason for which they are made, his friends say, that if he had had time, tho' he lived to 86, he designed to have made many more alterations. He had got some inkling of the fluid of the *names*, but as he knew nothing of its mechanism, what he says of *æther* is all fluctuating and obscure. It is no better than raving, to talk, as he does, of a solid inch of matter being sufficient to form all the solid substances in this system; and that a solid inch of air were enough to fill the regions of the planets, or his space. His atoms must, it seems, have more essential power than his *Deus*: they can attract,

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attract, gravitate, project; " God (says he) is omnipresent, not virtually only, but also substantial-ly; for virtue without substance cannot subsist;" that is, He cannot act but where he is present! In fine, he found his emptiness so untenible, that he was constrained to turn it into a query, (*Optics*, 1719, p. 350.) " Is not this exterior heat conveyed through the *vacuum*, by the vibrations of a certain medium far more subtile than air, which medium, after the air is drawn out, remained yet in the *vacuum*?" but he very ingenuously confesses, in *Optics*, 1721, p. 326. " For I do not know what this *æther* is."

However, it appears the party understood it too well, by their ordering *John Toland* (who was maintained by five or six of the contributors) to publish *Pantheisticon*, in 1720, wherein the material deism of the absurdest heathens, from whose writings it is collected, is openly avowed. This book, tho' calculated to serve the cause of atheism, might be very useful, and a sort of antidote, with the help of a few notes, to those who incline to be acquainted with the poor shifts of such as reject or become ignorant of revelation, which, instead of depreciating, it corroborates and shews its infinite value. We know the heathens had such *associations* as is described by the authors, (for there were several employed to lick it into shape) where they made *mysteries* of their ignorance. A few of the principles of this pretty performance follow: " That
" the

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“ the universe is god, *πᾶν θεός*; that the circum-
 “ ambient air is the mind or soul of the world,
 “ fire the powerful ruler of all things; that æther
 “ regularly performs the whole mechanism of per-
 “ ception and thinking, being that which fills the
 “ nerves and communicates ideas; that the world
 “ never had a beginning, nor was there ever any
 “ deluge; that all pretences to revelation centre
 “ in superstition; that the sober part of mankind,
 “ who do not think so wickedly as they do, are
 “ the herd, the vulgar, to whom the *Pantheists**
 “ may speak one thing *exoterically*, and think ano-
 “ ther *esoterically*; that a future state of rewards
 “ and torments is a fable suited to keep only the
 “ said vulgar in political subjection, &c.”

To give the infidels a juster view of their *Deus*,
 and to confirm believers in the supremacy of JEHO-
 VAH ALEIM, Mr. *Hutchinson* in 1724 published
Moses's Principia, Part I. and next year his *Essay*
to the natural history of the bible, taking the texts
 as they stood imperfectly translated. In 1726 out
 comes the third edition of *Newton's Principia*, with
 a number of shuffling corrections, fit only to shew
 the unsettled sentiments of the author; since whose
 death there has been published a small piece of his,
De systemate mundi, the margin of which says,
 “ The heavens are fluid,” and therein he confes-
 ses the antients knew that the sun is a central fire,

* i. e. Men of all religions.

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but how they explained the *retilinear courses* of the planets, and their *curvilincar orbits*, (dreams of his own) he owns himself quite in the dark.

A few weeks after *Moses's Principia, Part II.* was printed, 1727, the demonstrator of *Jupiter* sent a gentleman to the author, with high compliments of the performance, and the discoveries it contained, but, on some pretended difficulty, he desired a conference; upon which Mr. *Hutchinson* sent for answer, that the book had cost him much labour to compose, and when he had considered it a year, it would be time enough then: as Dr. *Clark* continued to teize him with reiterated messages from time to time, our author was forced to tell him plainly, that he had been too forward in writing about subjects he knew nothing of, but that if he pleased to oppose publicly the proposition he did not like, he would meet with a proper answer. However, nothing appeared; and he died about a year after, without any evidences of repentance, but applying himself to study *Hebrew* some months before, which 'tis probable did not agree with his constitution.

In 1729 Mr. *Hutchinson* published *Moses's-Sine Principio*, wherein some doubts suggested by the reviver of *Jupiter* are fully cleared: and as some persons had taken great pains to cry up the *Arabic*, for understanding the bible, he exposed that ignorant attempt, 1731, in his *New account of the con-*

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fusion of tongues; and sent along with it, *The names and attributes of the trinity of the gentiles*, wherein their religion and philosophy are laid open, the scripture language illustrated, and a key offered to explain all the heathen writings.

AN ABSTRACT

FROM

כבוד יהוה: GLORY or GRAVITY, *Essential and Mechanical. Wherein the Objects and Articles of the Christian Faith are exhibited; as they were originally, and successively, revealed, hieroglyphically, by Representations in Figures: And as Words were adapted to, and Letters revealed to record, the Ideas of those Figures; the Words are so explained, and each by the other illustrated. With some Account of the Origin, and present State, of the Doctrine of the Adversary.*

THE title כבוד, *Glory*, belongs to one in the Essence JEHOVAH; and to understand it aright, the material and sensible idea it conveys must be consulted. It is an action of the light in irradiation, and so a typical picture of some Essential power proper to the Second of the ALEIM; to gravitate, press upon, preponderate, weigh down, harden, make strong, as the streams of light from

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the sun, whereby they give to other matter cohesion, stability, and a proper tendency: opposed to קלל, that which is light, unstable, easily thrown aside. So in persons, the one implies gravity, honour, dignity, pre-eminence; the other levity, ignominy, contempt. The word כבד is used for that which raises fountains of water by compression, *Prov. viii. 24.* applied to the sand of the sea, *Job vi. 3.* to a stone, *Prov. xxvii. 3.* to a cloud, *Exod. xix. 16.*---*Hos. iv. 7.* *I will change their glory, (gravity, weight) into shame (lightness, instability.)*

In a balance, that which makes the one scale preponderate is the over-weight: our sins press down the beam of justice, *Psal. xxxviii. 5.* like משא כבד *a heavy burden*, (something that makes the contrary scale ascend) until CHRIST, by his own infinite merits, becomes our *gravitor*, restores the balance to an equal poise, and obtains for the acceptors of his terms by faith an *eternal weight of glory*, *2 Cor. iv. 17.* As the light, the material gravitor or glorifier, gives solidity to bodies, separates heterogeneous particles, and gives all the atoms of matter their proper place: so, in a spiritual sense, *Christ*, united to the *Essential gravitor*, (being invested with inherent weight and strength to perform all that righteousness which mankind should have performed, and to sustain the punishment of their iniquities) has a right to transfer what is wanting, to those who are qualified to receive, from his

תמים.

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תמים or superior *perfections*. *Psal.* lxii. 10. *The sons of men in the balance are lighter than vanity.* Job says, xxxi. 6. *Let him weigh me in the balances of justice: what was the issue?* xxxix. 34. *Behold I am light.* Let those who trust to their own weight consider, whether they have less reason to dread the experiment than Job.

To put this construction out of doubt, plain words are used; *Psal.* l. 23. זבח *he who sacrificeth*, תודה *it is a confession of power*, יכבדנני *he attributes to me the glory*. זבח, to slay an animal type of the great atonement; hence an altar is called מזבח: this was the end of all the appointments relating to sacrifice. תודה, an acknowledgment of the Divine Power in our redemption; such was the confession-offering of unleavened cakes mingled with oil, *Levit.* vii. 12. commemorating eucharistically the purity and simplicity of light, with the effusion of spirit, to be in the person of Jesus Christ. The word comes from ידה, to cast, dart, project, impell, that activity in the air whereof יד the hand is the emblem: Judah had his name, from his mother's ascribing this power to JEHOVAH, *Gen.* xxix. 35. So הודה signifies being at hand, ready to give assistance, in Greek προσερχεσθαι. 2 *Chron.* xxx. 8. Give the hand (Sept. δόξαν glory) to Jehovah. *Psal.* cxxxvi. 26. Confess power to the Irradiator of the names. Much stress seems to be laid upon this confession, in a multitude of passages.

There is another attribute of the light extremely emphatic, פלא the *wonderful*, a great action performed by an invisible agent; this the names emblematically confess, *Psal. lxxxix. 6.* and the child *Christ* is so called, *Isa. ix. 6.* One of the *mirabilia* of light is *lightening*, and to that is likened *the coming of the Son of man, Math. xxiv. 27.* But the miraculous wonders all ceased at the dissolution of the *Jewish* state, and the dispersion of the apostates, as was expressly predicted, to *Daniel, xiii. 7.* by that *very person clothed in linen*, the habit of an intercessor, who confirmed his words by an oath; for this is called, in the preceding verse, קץ הפלאות, *finis mirabilium*: and so those who pretend to supernatural talents now are liars and impostors.

Glory placed upon the head is a crown, as on the typical high-priest, and on the propitiatory or mercy-seat; it is a representation of Divinity, the Second of the ALEIM resting upon CHRIST; and is expressed, *1 Pet. v. 4.* by an *amarantine* or unfading *crown of glory*.---Tho' JEHOVAH took the characters of ALEIM before this system was created, and afterwards acted in perfect union and conjunction; yet the more distinguished part of the administration appears to be vested in JEHOVAH בבר, as he took upon him the greatest degree of condescension for our sakes; so that it is said specially, all things were created by him and for him, and absolutely, *Isa. xliii. 7.* that man was created for his (or, for him) *Glory*. In the natural world,
the

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the chief part of the agency as to us consists in the irradiation of light; in the spiritual, he whom the light represents is called, *Isa. vii. 14.* עֲמֹן-אֵל *the Irradiator with us*, to whom all our immortal interests are entrusted. Nor, according to our author, need we dispute longer about him who was to succeed the *Jewish* rulers, under the name שִׁילָה, *Gen. xlix. 10.* for it signifies, *He who irradiates, i. e. the Light, CHRIST.* *Psal. lxxii. 19. Blessed be the Name his Glory, and let his Glory fill the whole earth; Amen and Amen.*

The emblems describe with inimitable accuracy the *Great ones* they represented: we may be sensibly convinced, that the material *light* and *spirit* are as it were blended together; and therefore a distinct exhibition of the former must be done preternaturally, in a dazzling refulgence, and in the appearance of fire. As the light was the grand object of Idolatry, the Immortal Light had not only power to controul his mechanical viceroy, but shewed himself vested with all the *insignia* of the ALEIM, or Trinity. In the most holy place, the Name JEHOVAH dwelt between the *Cherubim*, therefore called, *Heb. ix. 5. the Cherubim of glory*, which were on the mercy-seat, כַּפֹּרֶת (the word expresses a coverer, an expiator, young lion) surrounded by a crown of glory: there the *King Glory* appeared in as strong a manner as his servants could bear, and from thence he sent forth his sacred mandates and manifestations.

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The apostate *Jews* have imposed upon themselves and us, and thrown thick darkness over the evidences for *Christianity*, by concealing the design of the *Gherubim*: the Name *JEHOVAH*, the *Glory* *JEHOVAH*, &c. which are distinguishing epithets of the Second of the *ALEIM*, they have changed for *Shecinah*, or the divine presence; thereby insinuating that there is but One in the Essence, and that there were no emblematical *ALEIM* in the *sanctum sanctorum*, i. e. the holy place of the holy ones. We must not take their word; for they have made themselves parties, commenced strict unitarians, lost the types, and rejected the originals; besides, the text is flatly against them. It was a merciful provision of Providence, (that we might not suffer through their ignorance or ill designs) to inspire *Ezekiel* to record so elaborate a delineation of the Trinity, and man joined to one of them.

The visions of the *ALEIM*, described by that prophet in his first chapter, open with a *whirlwind*, a *great cloud*, and a *fire enfolding itself*: out of the midst thereof the likenesses of four living creatures, and every one had four faces, the face of a man and the face of a lion on the right-side, the face of a bull on the left-side, also the face of an eagle; over their heads, the likeness of the expansion, as the eye (sparkling) of the terrible *הקרח*; and, above the expansion, the appearance of a man, seated on a throne of sapphire, having the appearance of fire, and brightness round about like that of the rainbow. These were the principal
insignia.

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insignia in the exhibition of the *Glory* JEHOVAH; which when *Ezekiel* saw, (he *knew* them to be the *Cherubims*, x. 20.) he *fell upon his face*, and *heard* a voice from him who had the figure of a man, tho' exalted as a king, and encircled with rays of glory. *Psal.* lxiii. 1. *My soul thirsteth---to see thy power and glory, so as I have seen thee in the sanctuary.* Hence the כפר propitiatory is called, *Jeremiah* xiv. 21. xyii. 12. the *throne of glory*; he who sat there, *Psal.* xxiv. 7. the *King Glory*, *Neh.* ix. 5. *Pf.* lxxii. 19. the *Name Glory*; and *Psal.* lxxix. 9. another of his titles is joined, דבר, the *Word*, comprehending not only the person himself, but all the *manifestations* concerning him.

When this *Word* was made *flesh*, and dwelt on earth, he found the *Jews* generally so ignorant of the great end of the typical services, that they attributed the means of salvation to them alone, and hoped for nothing more than a temporal deliverer and prince: blinded with these vain notions, it is no wonder that *the light shone in darkness, and the darkness comprehended it not*: they who are self-sufficient want no *saviour*, the whole no *physician*, the proud no meek and lowly MESSIAH. Therefore, in the midst of evidences clear as sunshine, they neither could nor would acknowledge the *Lord of Life*, but persecuted him to death, and nailed him to a tree, whereby he became a *curse* for us, and made complete satisfaction for our sins. The *Jewish* imaginations at this time coincided perfectly with the

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the stupid schemes of their heathen masters, to set up morality, to indulge an enthusiastical idea of their own merit, to reason themselves into happiness in spite of God and revelation, (such were the husks the *prodigal son* fed upon:) but their guilt was highly aggravated, inasmuch as they had the distinctest evidence continually before them, the *oracles of the ALEIM*.---And here a digression cannot be better employed, than in stigmatizing one of the guiltiest of them, and one who has *lately* done the most mischief by his writings.

Soon after CHRIST had finished the great work of our redemption, entered in triumph into the *heliest of all*, and ascended his *throne of glory* above the heads of the *Cherubim*; one *Phila* a *few* undertook to turn the sacred records into allegory, and to make them speak the language of *Plato* and other *Greek* imaginers: he must certainly have heard of our Saviour's miracles and sufferings; nor are presumptions wanting, that he was actually acquainted with the apostles, at least he had easy access to know the doctrine they taught.* He confesses himself an enthusiast, *quasi numine correptus*; and highly magnifies a set of pretended puritans, called *Therapeutæ*, who had then set up a religion of their own, on the footing of allegorical expositions and personal holiness, laying aside all the external

* *Ferunt eundem Christianis etiam ritus initiatum; ab his tamen, dolore quodam atque iracundia, deservisse.* Ex Photii biblioth.

appointments of *Moses*: and, because several parts of scripture are used to correct the heathens foolish notions concerning the seven spheres in their object of worship, he is ever and anon perplexing readers, when he knew not what else to say, with his *septenarius*. In this apostate's books you may see Dr. Clark's *Deus*, and his *Trinity* too, for he was not able to raze out that doctrine, tho' he has done all he could to deface it, by degrading the *Word*, and the *Spirit*, to the degree of creatures, allowing them however the character of perfect and primary ones.

Philo understands by his *Deus* the soul of the world, who fills all things and places with his presence, (N. B. *non esse extra universam rerum naturam*) who is never angry, and has no passions: hence we must presume, that, as he can neither love us nor hate us, we may act without any fear of his animadversion. He speaks of *two potentates*, under his *Deus*, calls them his shadows, ministers, or attendants; says, heaven is infinite, *cujus figura est candelabrum*; and that when the title of *God* is given in scripture to his angelic potentates, it is only *abusivè*, and he takes the liberty to add a *quasi*, or *in loco*, to make the inspired words sense! Of the three who appeared to *Abraham*, he places his *Deus* in the middle, and the other two, most antient and next to him in power, on either side: then says, that the one is termed *God the creator*, the other *Lord the king*, because *Deus* made use of
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the former in creating the world, and in acts of beneficence; and of the latter as a mediator, chief priest, and governor among men. He will not let the heavens be the archetype, but expatiates upon an intellectual creation prior to the material one, wherein his *Deus* made two ideal exemplars, of the *light*, and of the *spirit*, of both whom we have material resemblances; *ipse vero nullæ creaturæ similis*.

His concessions, as to the *λογος*, or Word, are all manifestly designed to evade the main points in revelation: “What is more refulgent or more radiant than the word of God? by the participation whereof other things shake off their gloom and darkness, and aspire after the light of souls. This word is represented as the physician of our diseases; for even as the rising sun (*ἡλίου*) enlightens the earth, so the divine light illuminates the soul: he is superior to the universal world, more antient than all creatures, being God’s eldest and first-begotten son, his great viceroy over the sacred flock (of deists,) a medium or umpire between the supreme Maker and his creatures, suggesting precepts of good from him, and becoming a suppliant for them.” So, of the *spirit*, he says, “That it is not air in motion, but, flowing from the fountain of reason, a certain character and image of the divine power, and signifies that pure and unmixed knowledge of which every wise man is deservedly (*ἐκστώς*)
a par-

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“ a partaker, and wherewith his soul is inspired.” Besides these, he has so many *corps de reserve* of supernumerary beings, hierarchies of *angels*, whom he is at no small pains to muster rank and file, and to constitute their commanders: they, he says, keep strict discipline, and never desert; and their employment is to be victors or executioners, tho’ sometimes they assume the office of intercessors. The papists are obliged to him for this last hint.

The figures of the *Cherubim* were, in many places of the tabernacle and temple, extant to public view, so that all might keep in mind the mystery of the Trinity, and of the man joined to him whom the lion represented: but the exhibition in the *sanc-tum sanctorum* could not be accessible to the people, until their real high-priest, JESUS CHRIST, had rent the veil, made complete satisfaction for sin, and entered, as their spiritual eldest brother, into *the very presence of God*, there to intercede for them; which was yearly commemorated by the entrance of the *Jewish* high-priest to that place where were all the symbols of the separated residence of the ALEIM, and where he sprinkled the typical blood, and fumed the typical incense. The rabbies themselves are forced to confess, by the mouth of their friend *Buxtorff*, “ That the ark, the mercy-seat, and the *Cherubims*, were the heart and “ marrow of the whole *Levitical* service;” tho’ they will not be so ingenuous as to explain how. The scripture frequently calls them the *testimonies*

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of JEHOVAH ALEIM, of the *Purifier* JEHOVAH: and 'tis strange, that *Josephus*, and the rest of the apostate tribe, should plead such obstinate ignorance concerning them.

There is no doubt but the Divine confederacy was resolved upon, and the terms of man's redemption settled, before this system was created; and as, in this previous plan, it was determined to create him who should be taken into the essence of the *Great ones*, viz. *Adam*, man, so the *Jews* have framed an idle story about the creation of the MESSIAH before the world, whence they would infer that the *Glory* JEHOVAH is only a creature. The *Targums* say, that the exhibitions of the glory in the *Cherubims* were *ab antiquo*, before the creation, in the text, מִקֶּדֶם, *from the precedent*. *Philo* here makes strange work, and has indulged his allegorical genius even to madness, talking of archetypes, exemplars, intellectual models, created before the existence of matter; transforms the typical high-priest into a real perfect one, who was allowed entrance into the *sanctum sanctorum*, only to contemplate the beautiful ideas of virtue, and that the white garment he wore was a symbol of the strength and incorruptibility of true worshippers.

We find two modern authors copying this apostate, (one of them *Spencer de legibus Hebræorum*) where they construe כֶּרֶב (*Cherub*) the powerful and great one; adding, " That *Philo* confirms " this construction, who delivers it as his opinion;
(*haud*

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“ (*haud dubie ex Hebræorum disciplina*) that the
 “ *Cherubim* represent the two powers, του Ουτος, of
 “ the Essence, the formative, and the regal; and
 “ that the *πλασθηριον* mercy-seat was the symbol
 “ της ιδεω του Θεου δυναμεως of the merciful power of
 “ God; therefore we have reason to believe the
 “ word *Cherub* had, among the more antient *He-*
 “ *brews*, the signification of power.”

The two *Cherubic* figures were exactly like each other, and made out of the same piece of gold which covered the mercy-seat, each had two faces looking inwards, so that all the four looked upon the mercy-seat and upon each other, and all the four looked outwards; so that, in either respect, the whole exhibition was complete. 1 *Pet.* i. 12. *Towards which the Angels earnestly desire to look down:* but none, save parties, had any business; therefore these Angels must be the very ALEIM. The word כרובים, *Cherubim*, is from כ *scut*, a similitude or resemblance, and רב a great or mighty one, plural רבים; so the *Cherubim*, i. e. the *similitude of the Great ones*, were represented by a bull, the chief of the tame kind of animals, the lion the chief of the wild, and the eagle of the winged; and these again were figures of the celestial *Cherubim*, the שמים or *names*, fire, light, spirit.

The highest epithet the *Hebrew* tongue affords is רב, *great in strength, power, wisdom*, or whatever can be termed a perfection: the bull, lion, eagle are the רבים among animals, and

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the three *names* the רבים in the universe; but the true and superlative רבים are JEHOVAH himself, the ALEIM. The *Cherubim* was more than a similitude of the ALEIM: it was fit there should be a type of man taken into the essence, and so becoming רב a *Great one*; therefore the כ *sicut* included him too: this is properly expressed, *Isa.* liii.

II. *My just servant shall procure justice to רבים the Great ones---therefore will I divide him a portion with רבים the Great---because he shall empty out his נפש frame to death, and bear the forfeiture of sin to רבים the Great ones.* Ibid. lxiii. 1. *Who is this coming in אדום the human nature, with garments dyed from the wine-press? This is he glorious in his apparel---I מרבר manifesting the secret in justice, רב a Great one to obtain salvation.* *Psal.* xxxvii. II. *And delight themselves in רב the Great one.*

The word for mercy-seat, כפר, signifies a *cover*, such an one as was made to defend from storms, laid over with pitch; but in the *sanctum sanctorum* it was a cover of *gold*, the symbol of Divinity, and, from the significancy of the emblems there, it became the name of a young lion, expiation, &c. The idea appears in that which pacified a judge, (who might be corrupted with a *bribe*). 1 *Sam.* xii. 3. *Of whose hand have I taken כפר?* The propitiatory represented the theatre, or scene of action, whereon the great atonement was to be made, (*viz.* CHRIST's body, covered by the Essence) and was over-

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overshadowed by the wings of the *Cherubim*, as these typified the parties standing on each side, and giving their mutual assent to the solemn transaction; on the one side, the lion and the man, to become one conjunct *purifier*; on the other, the bull, and eagle, complying with, and accepting of the terms of purification. So the word for *faces*, פנים, denotes *turning toward*, or *complacency*; as averting the face is a phrase for indignation. They were called the *faces of JEHOVAH*: nor is it worth a dispute, whether they have right rendered it by *hypostases* or persons, when once the true meaning of the emblems is understood. Before the annual entrance of the high-priest within the veil, *Levit. xxiii. 30.* the people were to mourn and humble themselves for their sins, until he יכפר *had made expiation* typically for them; after which they were allowed to rejoice, as if delivered from a state of bondage, and all the labour of their redemption was to be ascribed to the *Irradiator*, to whom *Hallelu-Jah* was always directed.

The atonement was hieroglyphically shewn at first along with the *Cherubim*, *Gen. iii. 24.* by להט, that which *flames*, scorches with vehement heat, (the scripture manner of describing the father's wrath) and חרב a *sword*, an instrument to circumscribe, cut off, &c. *Nab. ii. 14. Thy כפירי propitiators shall the sword devour. Zechar. xiii. 6. The sword is drawn forth against נבר the Strong one my fellow.*---The next word they render *which turned*

every way; but the verb *הפך* is, *to change the substance or state of any thing*: we find it used with *ב* prefixed, as an instrument for racking or torturing the bodies of criminals, who were lifted up on it, as on a cross, *Jer. xx. 2.* upon one of which *Jeremiah* hung a whole night, at the gate of a city. The change with respect to *CHRIST*, *Joel iii. 4.* produces also a great one as to us, *Jer. xxxi. 13.*

The design of the exhibition was, *לשמר*, *to keep* (by adhering to the institutions) *the very way to the Tree of lives*; so the *Levites* were, *Num. xxxi. 30, 47.* *שמרי משמרת משכן*, *keepers of the charge of the tabernacle*; and *שמר* *to keep* the commandments and directions, is an usual phrase. Men were neither able, nor required, to do more than *keep* the types, as memorials and testimonies, and to believe in the good things they promised: the wrath was to fall upon the surety, *Psal. lxxx. 17.* *Let thine hand be upon איש* *the person of thy right-hand*, (his position in the *Cherubim*) *upon בן אדם* *the son of man, whom thou hast made strong for thyself.* We are assured by our Saviour himself, *John xiv. 6.* *I am the way*; for doubting *Thomas* asked, *How can we know the way?* *Heb. x. 2.* *Enter into the holiest by the blood of Jesus, a new and living way which he hath consecrated for us, through the veil, that is, his flesh.* *Wisdom* (*CHRIST's* title) is *a tree of lives*, *Prov. iii. 18.* which lives include not only the present, but immortality hereafter; the tree *Rev. xxii. 2.* bearing (*παιων* *faciens*) *twelve fruits,*

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fruits, yielding its fruits every month; and the leaves of the tree (εις Σπαρταειαν) for the healing of the nations; this the heathens expressed by their Theraphim, or healers.

There is no doubt but the hieroglyphical appearance, immediately after the fall and downwards, was every way complete, as far as representations could go, tho' these could not adequately prefigure the fulness that should be in Him whom they pointed at. The patterns given to *Moses*, and to *David*, were so well understood, that we do not find they made any hesitation or difficulty in copying them: indeed the hieroglyphic of the *Cherubim* was then universally known; but such depraved notions concerning it had gained ground among the nations, that a new model and directions were necessary, and that its primeval and true use should be again restored. Fools may dispute how old *Christianity* is, but we are instructed that it could not be of a later date than the *Cherubim*; for this figure conveyed all the ideas distinctly upon which our immortality depends, as glory, justice, mercy, propitiation, atonement, redemption; this constituted the places of worship, and the *faces* were sacred even to those who worshipped false *ALeIM*; this the distracted gentiles tore asunder, and became Unitarians, one taking the bull by the name *Serapis*, another the lion and called it *Mithras*, while others adored the eagle of *Jove*: hence too their figures of men, beasts, birds, with wings, crowns, and

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and other *insignia* of divinity, about their temples, altars, sepulchres.

The whole prospect of regaining forfeited happiness accompanied these emblematical *faces* of JEHOVAH: to be banished from them, as *Cain* was, could be a punishment no less grievous than he in despair describes; to *hunt after*, in order to destroy them, was *Nimrod's* crime, and one of the deepest dye. This illustrates the Most High's injunction to *Abraham*, *Walk before me*, i. e. act the part of priest to or before these *faces*; and many other passages. *Gen. xxvii. 15. Rebekah took the garments of Esau her elder son, the desirable (or sacred) ones, which were with her in בית the house, the temple;* by which it appears, that, after *Isaac* was superannuated, *Esau* had exercised the office of priesthood, till *Jacob* obtained the blessing and a transfer of the right of primogeniture; for then *Jacob* acted as priest, *Gen. xxxv. 14. set up מצבה a standing representation, and poured libations.* The *Cherubim*, with its apparatus, was also called, *Exod. xvi. 33. העדות the testimony*; and we find the *Israelites*, for worshipping the golden calf, were threatened with destruction, and *stripped* (deprived) of their ערי or sacred things, translated *ornaments*, but, *Ezek. vii. 28. the same word is used for the temple and the representations therein.* *Exod. xvi. 19. the people are enjoined to come to the faces of JEHOVAH.*

From the plainest texts 'tis clear, that the high-priest did not act in his own name, nor in the name of

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of the people, nor in the name of any creature. *Deut. x. 8. At that time Jehovah separated the tribe of Levi, to bear the ark of the purifier Jehovah, to stand before the faces of Jehovah, to minister unto him, and to bless in his name, unto this day. So 1 Chr. xxiii. 13. He was but a substitute, a proxy, in the name of a person who was JEHOVAH, of the ALEIM: and how could he sacrifice, burn incense, &c. before JEHOVAH, in the name of JEHOVAH, unless there were a plurality in JEHOVAH? The scriptures have determined who that one of the Essence, whom he personated, was; for Abraham invoked, Gen. xxi. 33. in the name of Jehovah, the eternal Irradiator. On the performance of the typical sacrifice, he had a right to draw near to the emblematical presence, to fume the incense, and to intercede with the ALEIM, who inhabited the Cherubim, the sicut רבים, or the image of the Great ones: and that one of these רבים was the MESSIAH is ascertained by a comparison, Ezek. xxviii. 14. Thou art כרב an image of the Great one, anointed, a protector.*

The *sanctum sanctorum* was a type of the real Holy Place of the Holy Ones, beyond the circumference of our system, the separation being represented by a veil or curtain, resembling which the heavens are stretched out: the victim was to be slain without the veil, before the high-priest could carry in the blood, sprinkle it towards the faces, and upon the כפר or propitiatory, and make the sweet per-

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perfume or incense ascend in smoke; so CHRIST, the true sacrifice, offered himself up to death, and then *entered into heaven itself, there to appear* (τω προσωπω) *in the presence of God for us, Heb. ix. 24.* to plead his own infinite merits in our behalf. With continual reference to this, all the antient invocations were *in the name* (through this person) of JEHOVAH; as of *Moses, Exod. xxxiv. 5.* when he heard the gracious appellations of our Saviour, אל the Irradiator, רב the Great one, חסד the Merciful, &c. and of him the אורים and תמים, lights and perfections, fixed on Aaron's breast-plate, were expressive symbols. When the atonement was made, the King Glory had right to ascend his throne in triumph: this was exhibited by the cloud, and the glory, filling the tabernacle, *Exod. xl. 34, 35.* wherein the majesty of the Second of the A-LEIM displayed itself, as *the very tabernacle* was a figure of that body of flesh which he was afterwards to assume, *Zech. vi. 12.*

There is another name of CHRIST, agreeing well with כבוד, *Glory, i. e.* he who throws weight into the ascending scale, and that is צדק, *the Just one, or Justifier*: the idea is taken from the equal poise of a balance, and the sameness of the weights; and money, &c. being of old mostly commuted by weight, we find *justice* described with a pair of equal scales; *Job xxxi. 6. Let me be weighed in an even balance,* (margin, *Let him weigh me in balances of justice*) *that אלוה God may know my integrity,*

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tegrity, Heb. perfection. Of the beams or *statera*, מִזְנֵה, the two *ears* were emblems; hence an address to JEHOVAH to bend down his ear, was laying claim to CHRIST the *Justifier*, the restorer of the *equilibrium*, by applying his *Glory* or *Gravity* to our light scale.

The law directed the *Jews*, in order to procure atonement for their sins, to exhibit before the *just* ALEIM him typically who was to be *Deut. vi. 25. their justice.* So the law was said to *justify*, *ibid. iv. 8.* and the sacrifices were called, *ibid. xxxiii. 19. justice* or righteousness, *i. e.* sufficient to expiate guilt. This made faith of such mighty importance: *Gen. xv. 6. Abraham believed in Jehovah, and it was imputed to him for justice.* This name is frequently connected with that in the names which gives weight to every thing, *viz. light. Ps. xxxvii. 6. He shall bring forth his justice as the light. Mal. iv. 2. The Shemesh (the light from the sun) of justice shall go forth, with healing in his wings. Isa. xlv. 21. An Irradiator who justifies. Ibid. lxiv. 6. We have been as an impure person all of us; and our justice like the garment צַדִּיק of instituted emblems, all outside and formal, without any intrinsic or real righteousness.*

Our author has not yet prepared others to receive explanations of the New Testament; but, when some more of the Old has been laid open and duly attended to, 'tis hoped the plain narrative of CHRIST's wondrous humiliation, and his glorious

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rious triumph over the powers of darkness, will appear *worthy of all acceptation*, and even shake the confidence of those who have taken so much impious pains to establish their own righteousness, instead of that which is through faith in CHRIST, *who was delivered for our offences, and was raised again for our justification*, Rom. iv. 25. *For he made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him*, 2 Cor. v. 21. See also 1 Pet. ii. 24. *Who his own self bare our sins in his own body on the tree.* 1 John i. 7. *And the blood of Jesus Christ, his son, cleanseth from all sin.*

The highest typical manifestations of this, which the Jews ever had, were probably two parallel ones: one in the tabernacle, *Levit. ix.* when the cloud led the *Israelites from Egypt*, through the wilderness, to the land of *Canaan*, which was an exquisite type of conducting the true church from slavery under sin, through this barren state of life, to an eternal rest; the other on the finishing of the temple, 2 Chr. vii. On both these occasions, when CHRIST's body was sacrificed in the typical beasts, *Levit. there came a fire*, (the archetype of the father, the avenger,) *from the faces of Jehovah*; Chron. *from the names.* And consumed upon the altar the burnt-offering, (accepted the priest and the sacrifice, and took vengeance for sin.) *Levit. Which when all the people saw, they shouted and fell on their faces*; Chron. *They bowed themselves*

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themselves with their faces to the ground upon the pavement, and worshipped, and ascribed irradiation of light to Jehovah. Then the Glory JEHOVAH, the emblem of CHRIST's exaltation, and of his Divinity---Lev. appeared; Chron. filled the house. Hence David in rhapsody, Ps. xcvi. 6. The names have declared his Just one, and all the people have seen his Glory. And that fire was to be kept continually burning on the altar, as a memorial from whence it came; as the making use of strange fire was severely punished.

The emblems, the names, the Cherubim, exhibited JEHOVAH ALMIGHTY, each acting in the character it was agreed, *before the world was*, they should assume in the oeconomy of mercy, but not to denote either priority or superiority in the eternal Three: Fire, the father of Light, glory, irradiation, is not to give an idea of the beginning or production, but of the manner of existence; so the Holy Air or Spirit expresses distinction. Therefore Dr. C---k's impious salutation, "Madam, how does young master? I hope he does not think himself as old as his father," and such-like stupid sarcasms upon *Christianity*, retort upon their respective authors, who have dared to turn the only terms of our salvation into ridicule. He, who is *Essential Glory*, deigned to lay aside his splendor for a time, or to veil it with a tabernacle of flesh, for our sakes; and so, under the *form of a servant*, to take upon him the curse due to us: after which

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he had inherent power to re-assume his Glory, to glorify the joined manhood to a participation of his majesty, and to raise him to the dignity of רב a Great one. Isa. iv. 6. Upon all the Glory חפה a covering, which word is also put for a bride-chamber, *thalamus*, where the married couple are united.

The union of the two natures in CHRIST is variously and strongly held forth. So David (the typical Beloved) says, *Pf. cxix. 122. ערב Mix with thy servant for good. Ibid. vers. 81. My frame is completed (dressed up like a bride) for thy salvation: for thy Word (the Revealer of secrets) do I hope. Isa. lxi. 10. Rejoicing I shall be made to rejoice (like the six orbs enlightened by the solar irradiation); my frame shall exult (circulate) in my Fæderator: for he clotheth me with the garments of (JESUS) salvation; with a robe of justice he will cover me: as a bridegroom יכהו he shall intercede for glory, and as a bride shall she be adorned (evidenced) in her jewels. Pf. lxxxvii. 5. Of Zion it shall be said, איש a great person, and איש a great person, was born there; and him the Most High shall establish. Jehovah shall declare, in writing (registering) the people, He was born there, (in that tribe, family, district) Selah. And there shall be songs as חללים the singings at births, (as the chorus of angels at CHRIST's nativity:) All my responses are in (through) thee. Pf. xlv. 3. יפית Thou art infinitely beautiful beyond the sons of Adam: grace is diffused in thy confessions. Vers. 5. Rule in the Word*

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Word (the Manifestor) of truth, and the humility of the Just one. Verſ. 7. *Thy throne the Aleim.* Pf. lxxviii. 5. *Sing to the Aleim, ſing to the Name: exalt him who preſides in ערבות the mixture, in Jah (the eſſence) his name; and be ye chearful to his faces.*

'Tis ſurpriſing how the ſimpleſt accidents gave occaſion to mothers, on whom cuſtom devolved a right of naming their children, to impoſe prophetic names upon them; ſo *Levi* (a type of) the joined or coupled one; for *Leah's* ſaying, *Gen.* xxix. 34. *Now my husband ילד will be joined unto me:* for his tribe was ſeparated to be prieſts, interceſſors, repreſentatives of a Double Perſon. This word produced another name for the tabernacle, referred to *Jer.* vii. 12. *Shilo, שילן*, from ש *he who ילן will be coupled or conjoined.* The ſame conjunction of natures in CHRIST is denoted in *Hebrew* by doubled epithets, as *2 Chr.* iii. 10. *Two Cherubs, the work of צעצעים takers of captives;* *Jer.* xxxi. 20. *A ſon שעשועים of delights.* *Song* v. 10. *My beloved (David) is צח white, (unſullied as light) and אדום ruddy, incarnate.*

Our Saviour's more diſtinguiſhed predeceſſors had their names ſometimes changed, as a memorial of him whoſe day they wiſhed to ſee; ſo *Abram* was changed to *Abraham*, from אב the father of בר the ſon or purifier of הם a multitude; and *Jacob's* into *Israel*, ישר אל, He who ſhall lead in a right way, the Irradiator: hence the two great regal types were called *David*, the Beloved, and

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his son *Solomon*, the Peaceful; also *Aaron's* son, on whom the priesthood was settled, אֱלֹהִים, *the Irradiator, the helper*. Of the psalms dedicated to CHRIST, there are some under the name קֹדֶם *the Gatherer*, (so a seer about that time was called, 2 Chr. xxix. 39.) which contain many clear prophecies of him in that character.

The descriptions of the Divinity of JESUS CHRIST are carried thro' the *Greek* scriptures, as distinctly as that language could express the material type. *Joh. i. 9. The true light, who lighteth every man coming into the world.* Acts xxvi. 13. *I saw, O king, a light from heaven more resplendent than (ηλιος the irradiation from) the sun---vers. 15. I am Jesus, εγω ειμι Ιησους, JEHOVAH the Saviour.* See concerning the glorious transfiguration, *Mat. xvii. 2. Mark ix. 2. Luke ix. 29.---2 Cor. iv. 6. To give the light of the knowledge of the glory of God in the face of Jesus Christ. Col. iii. 4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Rev. i. 5. Unto him who loved us, and washed us from our sins in his own blood---be glory and dominion for ever and ever.*

One very noted title of CHRIST yet remains to be cleared, דְּבַר, *λογος, the Word*; our author interprets it *The secret one to be revealed*; which he gathers from its various application to shewing what is in the heart by *speech*, to a concealed desert afterwards inhabited, to a small insect imperceptible till it fly into and offend the eye, to a contagious
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hidden distemper not to be discovered but by some violent effect, to *apes* or other unknown creatures brought from a far country. --- *Psal.* cv. 8. the *Word* is synonymous with כרת the *Purifier*, and is said כרת to be cut off; and *vers.* 42. את-דבר the very *Word*, his *Holy One*. Hag. ii. 6. The very *Word* I cut off for you. As the *Word* is *Seos*, the cutting off may refer to his actual separation from אדם the man, at his death, and till his resurrection, who made it known by that mournful exclamation, *My God, my God, why hast thou forsaken me?* Pf. lxvi. 5. In the *Aleim* I will render irradiation of light to the *Word*. Ibid. cxix. 89. For ever, *Jehovah*, doth thy *Word* stand in the names. *Psal.* cvii. 20. He sent his *Word*, and healed them, and delivered them from their corruptions. Rev. xix. 13. He was clothed with a vesture dipped in blood, and his name is called the *Word* of God.

P. S. I should now give you an abstract from a polemical pamphlet annexed to this volume, written upon this occasion. *Alexander Stopford Catcott*, L. L. B. had espoused Mr. *Hutchinson's* principles, and maintained them in a sermon preached before the *Bristol* assizes, August 16, 1735, on these words, *Psal.* lxxxii. 6. I have said, ye are *Aleim*, before lord chief justice *Hardwick*, &c. for which he had the thanks of the corporation, who printed it at their sole expence. The enemy took the alarm at this, and ordered some of their hirelings to bespatter the sermon with printed observa-

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tions: Mr. *Hutchinson* unwilling to see his friend abused, who had not leisure to defend himself, took up the cudgels, and largely displays the ignorance and virulency of his adversaries, in his REMARKS on their doughty performance; wherein he insists, that the confessions they exhibit concerning *Christianity* are no more than ambiguous and studied evasions, such as those of *Philo*, for whom they had expressed a very great veneration; that the pointings and rules of apostate *Jews*, which they bring in evidence, are wicked, absurd, and useless; and that their *Arabic* derivations are either quite uncertain, or manifestly false. I will not trouble you further with the dispute; only suffer me to note down one or two things which do not occur elsewhere.

People of tender ears are offended with the *Hebrew*, for naming the Three in the Essence-existing אלהים, Those under the conditional execration of an oath; and more so, that one of them, JEHOVAH was אלה actually made a curse, execrated for our sakes: yet so the fact is, and it is too precious a truth to be either given up, or dissembled. All the indignities offered to the person of CHRIST were done to JEHOVAH, who was joined to that person; and his final sufferings on the cross denominated him, by the sentence of the law, *Deut. xxi. 23.* קללת *Cursed*. See *Gal. iii. 13.* It is false to say, this is only applicable to the humanity of CHRIST, for none but JEHOVAH could sustain our execration;

tion; *Pfal. xlix. 1. One man cannot redeem another; he cannot give to the Aleim their price.* And JEHOVAH himself faith, *Isa. xlv. 8. Does there exist an אלה besides me?*

The controverfy with Job, איתב the persecuted, was, whether each believer was to bear the punishment of his own fins, or one was to bear it for all; hence אלה is oftner used in this book than in all the rest. Chap. iv. 17. Shall אנש a perplexed man be more just than אלה † the Execrated one? xvi. 19. To אלה mine eye poureth forth tears. xix. 25. I know גאלי my Redeemer, the living One; and אחרון at the new æra, (after the types and shadows are all done away) על עפר together with dust (such atoms as the body of man is composed of, *Gen. iii. 19.*) יקום he shall rise up; (explained *Pfal. xii. 6. Now אקום will I rise up, faith Jehovah, &c.*) Verf. 26. And a skin such as mine (קוף circuire) shall enclose him. Chap. xxxiii. 23. If there be an agent with him, מליץ an interpreter, (such an one as had access to a king, and would undertake in proper terms to represent the case of a poor man)---he shall pray unto אלה, and he will have mercy on him. *Prov. xxx. 5. Every word of אלה is pure.*

† Καταρσιος ζευς, Expiatorius Jupiter. Herodot. Pausan. This Horace gives to Apollo, i. e. the light;

Cui dabit partes scelus expiandi

Jupiter.---

Lib. I. Od. 2.

The *Apocalypse*, or revelation of St. *John*, is a hieroglyphical book, to which the commentators have not yet, with all their labour, found a true key: Mr. *Hutchinson* has, in this pamphlet, thrown out such strong hints to explain that mysterious writing, from its perfect suitableness to the *Hebrew* types, and to the characters in the *Cherubim*, that the serious inquisitive *Christian* may be enabled to trace therein, the finishing and most interesting part of the Divine œconomy.

AN ABSTRACT

FROM

The COVENANT of the CHERUBIM. So the Hebrew Writings perfect. Alterations by Rabbies forged. Shewing the Evidence for the Scriptures: That Christianity was exhibited to Adam; Invisibles by Visibles, past and to come by Types; by Cherubim, Urim, Thummim, Sacrifice, Cloud, &c. That Jews and Gentiles understood them: That Tradition was of the Things typified: That, tho' they understood the Tradition, even of the Covenant before the World, they had perverted the Intent of it: That the Alterations and Stories of the Jews, after they had lost their Types and Hebrew, are not Traditions, but studied Evasions to Expositions of inspired Christians, &c. and to support their Apostasy: That the Grammatical Formation of the Hebrew, which is descriptive,

scriptive, so gives proper Names, cannot admit Vowel pointing, nor Mr. Mascleff's Method.

THERE are five sorts of men among us, upon whom no great success can be expected, by referring them to revelation. 1. Men who pretend to be directed by the scriptures, but never learn to read or understand them. 2. Men who allow the scriptures only to be read, and construed, as the apostate *Jews* have pointed and explained them. 3. Men who pretend the church of *Rome* has a power to construe and supersede the written rules in scripture. 4. Men who pretend to have a supernatural director within each of them, which they are to follow, without regard to the scripture. 5. Men who neither regard scripture, church, nor *&c.* any farther than it serves their turns; but will each form schemes, and determine every thing by his own reason. Such as these, with their blind guides, have made sad work of the bible; have bewildered themselves in absurdities, by not knowing its meaning; have perverted its evidences, and turned its beautiful descriptions into nonsense; have made it a nose of wax, to answer secular purposes; have made it a basis for ignorance, enthusiasm, and pride; have treated it with contempt, as a piece of forgery and priestcraft.

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Without revelation *Adam* could never have known any thing of the Essence-existing, the Creators of this system, or of the analogy between material and immaterial objects: he could not know the world to be produced from nothing, as he was no spectator of that action, unless God had convinced him of his own power and supremacy, had instructed him that it was his workmanship, and that he alone was to be obey'd; nor could *Adam* have conveyed this knowledge to his sons, unless he had been taught how to do so, by substituting and affixing certain determinate sounds to such sensible ideas as he had occasion to make use of during his state of trial and probation. After his fall, his necessities called for a new series of instruction; what he had to expect, and on what terms. As yet there was no writing; so that he had no other way to keep up the memory of what his successors were infinitely concerned to learn, than by transmitting either the very *images* upon which his own faith was founded, or these as expressed by *words* and language.

The tradition, hieroglyphical or verbal, might no doubt have been handed down to *Moses*, by his forefathers *Amram*, *Levi*, *Jacob*, *Abraham*, *Terah*, *Noah*, *Lamech*, *Adam*, and he saw the idolatrous representations (*all the wisdom*) of the *Egyptians*; but this could not enable him, with such inimitable accuracy, to record the transactions before his time, nay before man was made, or nature had a being, and that in writing too, an art then utterly unknown.

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known. His descriptions, which are even now capable of ocular demonstration, attended with such infallible certainty and connection, manifestly shew that he was no more than the instrument of an Omniscient Director. --- The conciseness in his first book is by no means a deficiency; it would have served no end to write down the particulars of the primitive institution, since the whole was renewed to the *Israelites* in the Desert, minutely described and recorded in the law committed to their custody, and ordered to be preserved as a sacred *depositum* for the benefit of all nations.

'Tis glaringly false to say there was no *law*, or directory, before that delivered from mount *Sinai*; the language, the practice of the patriarchs, nay of the heathens, prove the direct contrary: they had *Cherubim*, representative figures; they sacrificed, cut off a typical *purifier*; they had temples, *houses of the ALIIM*; they performed lustrations, and abstained from *blood*, the life of the נפש; they invoked in the name JEHOVAH, more than two thousand years before. *Moses* has recorded a renewal of the whole, with all its solemn circumstances; the succeeding prophets concur exactly with what he delivers; and the New Testament appeals to it for plenary evidence. *Isaiah* introduces the MESSIAH appealing, from the elders, to the law, and to the testimonies, viii. 20. and we find that CHRIST, and his apostles, did so. Whatever *Moses* revealed hieroglyphically, emblematically, typically

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pically, or in writing, was fulfilled in CHRIST, *John v. 45, 46, 47.*

Besides the miracles *Moses* performed before he writ, the various states of the chosen people, their deliverance out of *Egypt*, their passage through formidable countries, their expulsion of the apostate *Canaanites*, their subsisting long in a small country between vast empires under JEHOVAH's protection, their miseries and final captivity for disobedience, their permission to return and to subsist in a body, until they filled up the measure of their iniquities by crucifying that very person whom *Moses* directed them to obey; then the fearful destruction of their city and country, their banishment and dispersion over the whole earth for about 1700 years, their blindness, obstinacy, and unwearied opposition to *Christianity*; these facts taken together, and compared with the promises, threatenings, predictions relative thereto, afford such a complicated proof of the truth of what *Moses* and the apostles writ, as never has been thought of, nor can be pretended, for evidence of any other earthly transaction.

Moses writ for men of sense and application, who knew that divinity was not intelligible, without a previous and clear conception of the powers and operations of the natural agents. Philosophy was not then a separate science, as our modern naturalists have made it; nor was puddling among and retailing heathen trumpery and lies sufficient to dub a man master of arts, as now: they were bred up

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from their youth to understand how the *Sworn ones* were exhibited by their substitutes the *names*; how to sublime their material ideas of fire, light, spirit, to the invisible JEHOVAH, in his threefold character of Father, Son, and Holy Ghost; how to apply the sensible *glory* to him who is Essential Glory, and who was to deliver them from impending wrath; how to contemplate the universe as one great hieroglyphic, and how, by means of that material ladder, to aspire after things above and immaterial. Some concessions, to this purpose, are found among the writings of the apostate rabbies; and what they say may be fairly brought as evidence against themselves, tho' indeed 'tis so mixed with falshood as to be worth little else.

The *Jewish* traditions bear, (*Prideaux's Connect.* vol. I. p. 325.) that *Moses* delivered a copy of the *Pentateuch*, written by his own hand, to every tribe, and one more to the *Levites*, to be deposited in the *sanctum sanctorum*; that the *Jews* preserved these originals there till the captivity, and whether they were destroyed then is disputed. They say, also, that every *Israelite* was positively commanded to write out for himself a book of the law, and the king a second, by virtue of his royalty, ordered *Deut.* xvii. 18, 19. It was impossible to alter or corrupt the law in the times of the prophets, who were its watchful guardians; during the captivity, copies were dispersed through all the country of *Babylon*, and the priest *Ezra*, (called a *scribe* in

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in the law of *Moses*, vii. 6.) on their return to *Jerusalem*, brought with him, *Neh.* xiii. 1. the book of *Moses*, perhaps the original. After the building of the second temple, tho' the *Jews* continued the services, and the Bible was in every body's hands, they lost the *Hebrew* language, renounced the faith, and formed into sects, partly *Jewish*, but mostly heathen: in this condition they undertook the *Chaldee* paraphrase, and the *Greek* version.

So far was the object of the *Hebrew* religion from being looked upon as irrational by the heathen victors, that, wherever it was known, the persevering *Jews* were revered, and preferred to the highest trusts; nay, they had not yet arrived to such a pitch of freethinking as to disregard the very form of it, which was then the same in substance among all mankind: nor was it, till the *Israelites* had totally apostatised, and given up the essential parts of their worship, that the neighbouring nations durst venture to treat them with contempt. Afterwards, indeed, they became the scorn of mankind, and deservedly. The confessions of the apostates themselves, in their talmudical books, are enough against them; (*Berachot*) "From the day that the temple was laid even with the ground, have the *Jews* been separated by a wall of iron from their heavenly Father." One material circumstance they give us elsewhere; (*Yoma*) "There were wanting in the second temple, the ark with the mercy-seat and *Che-*

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“ *rubim*, the fire from heaven, the presence of the
 “ Divine Majesty, the Holy Spirit, and the *Urim*
 “ and *Thumim*.”

Their apostasy consisted in turning all the types into *ipsa corpora*, referring the merit to the typical blood of bulls and goats, presuming for atonement from their own typical services, losing sight of the spiritual, and vainly hoping for a temporal deliverer. Narrow-soul'd imagination suggested, that the entire sacred *apparatus*, the miracles, institutions, prophecies, were only for them; but they had abundant reason to know, that the whole human race was no less concerned than they to grasp at the promised good things. Had not perverseness and ignorance blinded their eyes, they must have seen every thing point at and characterize the MESSIAH, tho' bleeding for a guilty world, yet conquering as a lion, and ascending as the King of Glory. We know not whether the *Jews* had any true traditions written before our Saviour's time, except those which are come to our hands; or whether if they had such, they did not maliciously destroy them afterwards: some references in the New Testament make us suspect there were. However, thus far we may be convinced, that their *talmuds* are the grossest forgeries that ever were attempted to be imposed upon the world; to deprive Christians of that chain of evidence which the Old Testament affords, maintaining that the law was taken
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from the rites of stupid heathens, and setting down so many incoherent lies for ancient traditions.

A more than sufficient parcel of this trumpery may be found in *Waggenfeil's Tela ignea Satanae*, and in *Pugio Fidei*, with *Voisin's* notes; from whence our author has taken the pains to transcribe so large a specimen as may give any one a surfeit of *rabbinism*. And they have the impudence, even in their common discourse, to give these pretended *oral traditions* the preference to the inspired writings themselves; which, they say, cannot be understood without the interpretations of their *wise men*, who, at the same time, are perpetually contradicting each other in things the most trivial and foolish. Whether the *Roman* pontiff borrowed his infallibility from the rabbies may be considered, but the apostates have invested these with an unlimited power to dispense with the scriptures; and one of them (*R. Azarius* in *Meor Enaim*) says, "You will find the explanation of our wise men and interpreters to differ, both in words and things, from the prophets." The reader, who would see into what a gulph of stupidity the *Jews* are sunk, must be desired to look into the book itself, for I have neither room nor inclination to write over again the numerous instances of their blasphemous impertinence; or, if that does not heartily cloy him, let him recur to the six monstrous volumes of the *talmud*.

But why should this appear wonderful? the Hebrew prophets predicted it expressly. *Isa. vi. 9, 10. Go and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* CHRIST makes the application, *Matth. xiii. 14, 15.* and it was one of his chief directions to his followers, to beware of the fabulous traditions of these hypocrites. Let it ever be remembered, that those who compil'd together these forged traditions, having themselves lost all hope, after the terrible destruction of their capital city by *Titus*, and their total dispersion over the face of the earth, used this last effort, and therein the utmost of their artifice and wicked subtilty, to pervert the hope of *Christians*.

Their design in this collection was, 1st, That as every prophet ought to evidence his mission by supernatural actions, or by the accomplishment of his predictions; so, to render this maxim uncertain, and thereby to diminish the authority of CHRIST, they have contrived numbers of senseless stories about miracles of the highest nature, performed by charms, by pronouncing the letters (יהוה) of the word JEHOVAH, &c. 2^{dly}, In order to divert the attention of mankind from the prime and original end of the law, and to destroy the certainty of the inspired writings, they transform

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form the types into real scenes of temporal and personal grandeur, respecting only their single interests; and insinuate, that the *Hebrew* words have no distinct or radical idea, and that plain plurals, as *Aleim, Shemim, Cherubim, &c.* have no numerical signification. And, 3dly, That the construction of sacred scripture might depend upon them, and so they be allowed to twist it as they please, they audaciously insist, that it is utterly unintelligible without their glosses; that it is not to be read as written, but according to their false rules and pointings.

Of their first design let an exemple or two suffice. In *Toldeth Jeschu*, “ *Jesus of Nazareth came*
 “ *to Jerusalem, and found, in the temple of the*
 “ *Lord, the stone on which formerly the ark was*
 “ *placed, and the name (JEHOVAH) was written*
 “ *on it in its own letters; and whoever got the*
 “ *letters which spell that name, could do what-*
 “ *ever he pleased.*” Then follows a long account, how *Jesus* stole this name, wrought his miracles, &c. This is contradicted in *Nizzachon*, where
 “ *R. Abraham the proselyte concludes, that Jesus*
 “ *did not know the name *Hamphorasch* (JEHO-*
 “ *VAH)---but that what he did, he did by magic;*
 “ *for it is written in the gospel, that he lived two*
 “ *years in Egypt, (N. B. in his very infancy) and*
 “ *there he learned the art which is common in*
 “ *that country: whence we say, (in *Kidduschin*)*
 “ *that there came down into the world ten mea-*
 “ *sures of witchcraft, that Egypt got nine of them,*
 “ the

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“ the rest of the world one.” The rabbies tell various strange stories about the rod of *Moses*, as in *Medrasch Vejischä*, that it was delivered to *Adam*, from him to *Enoch*, &c. and lastly to *Joseph*; that, when he died, *Pharaoh* got it; and that *Jethro*, who was one of the chief magicians, stole it, with the Divine name, the plagues of *Egypt*, &c. written thereon. But their pretended reverence for the name *JEHOVAH*, which they will not venture to pronounce for fear of a *lapsus linguæ*, is all mere affectation: for these apostates do not scruple to tell you, what God does, and thinks, and says; what conferences he holds with the angels of the ministry, a term they use to avoid *ALEIM*; how he weeps and roars in the night-time, for their captivity among the heathen; nay, they treat him with the most wretched familiarity, and make him the author of actions which any rational being would ashamed of. *Quam serio nihil agunt! quam pueriliter seria!*

Their second design (supposing the *Hebrew* scriptures of divine authority) is to pervert the intent and end of the original covenant, and the law; to fix the law upon the types; to destroy the distinctness of their antient words and service, which they say, were taken from the heathens; to insinuate that they had no need of an atonement of infinite value; and, ignorantly or maliciously, to darken every evidence relating to the *Cherubim*, particularly by ascribing sacrifice, purification, &c. to human

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human invention. Thus *Maimonides*: “ God by
 “ *Moses* appointed sacrifices in the ceremonial law,
 “ because the custom of sacrificing to the gods was
 “ so general among the heathen, that no prohibi-
 “ tions to the contrary could put an end to it;
 “ therefore God retained the same form of wor-
 “ ship.” Tho’ this absurd notion has been im-
 plicitly swallowed by some of our writers; yet it
 is certain, that nothing but immediate direction
 could justify such a practice. *Gen. xxxv. 1. The A-*
leim said unto Jacob, Make there an altar unto the
Irradiator. See the quintessence of deism in *Niz-*
zachon: “ The holy patriarchs obtained eternal
 “ salvation by their own merits, and had no need
 “ of foreign merits to save their souls, as the *Na-*
 “ *zarenes* (Christians) have invented out of their
 “ own heads.” The end of all the institutions
 was to typify future realities, as, that a *purifier*
 should be *cut off*; and these were all included in
 the signification of *תורה* *the law*, that which *en-*
lightens, instructs us as to spiritual things, which
 pointed to the resplendent light CHRIST, and shew-
 ed the terms of man’s admission to a participation
 of his triumph over sin and death. The apostate
Jews are forced to own, that there is no remission
 but by *blood*; but then they explain it away, by ap-
 plying it sometimes to their own blood of circum-
 cision, and sometimes to the blood of brutes: and
 the predictions of CHRIST’s coming to judgment,
 to reward and to destroy, they perversely under-
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stand of a mortal deliverer, who is to restore them once more to the lands they have forfeited by their shameful apostasy. 1 Cor. iii. 15. *Even unto this day, when Moses is read, the veil (καλυμμα operimentum) is upon their heart.*

Their third design is, to make us trust their constructions; for which purpose they produce what they call *oral traditions*, pretended to have been delivered from mount *Sinai*, and committed to the keeping of their *wise men*, but who unluckily have not had wit enough to give their impudent lies the air of probability; and, next, they give us *vowel pointings*, whereof they cannot agree about the author, whether it was *Ezra*, or whether he only restored them. The reader will be pleased to observe, that these points are a heap of almost imperceptible dots, placed under the *Hebrew* letters, to give the same word different sounds, and, by virtue thereof, a variety of different, nay opposite significations, whereby the whole language is render'd vague and uncertain. *Ludovicus Capellus*, a brave protestant, † led the way to detect this gross imposition, and proved against *Buxtorff*, from the concessions and books of the apostates themselves, that points are by no means a part of the text, nor at all suitable to the genius of the writing; and that they had no being in the time of *Jerom*, who translated the Bible about 400 years after CHRIST.

† See his *Arcanum punctationis*, published by *Erpenius*.

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There is no shadow of presumption, that these forgeries were begun till they had got the New Testament into their hands, and saw the evidences it was built upon: after that, they turn'd masorites, rabbies, expounders, scribes, &c. patched up *talmuds*, *mishnas*, *cabbalas*, &c. and at last set up that outrageous impostor *Mahomet*, all to facilitate their main plot, the subversion of *Christianity*, to demonstrate their invincible hatred to the MESSIAH; nay, they even dared to rob the apostolical writings of many moral sentences, and, after twining them to their scheme, to tell us, that these were part of their traditions. For this they established schools; hence their fictions about the uninterrupted succession and power of their *sanhedrin*; and hence their principle, in *Ikkarim*, "What our masters of blessed memory say, altho' they tell you the right-hand is the left, and *vice versa*, you are to believe it."

Protestants have been frightened into a compliance with the grammar and pointing of the *Jews*, lest, by giving them up, the authority and certainty of the scriptures should be affected, and they obliged to return to *Rome* for an infallible director: but, as Dr. *Prideaux* observes, *Connect.* vol. I. p. 361. "Tho' the *Hebrew* bibles had never been pointed, we need not be sent to the church of *Rome*, or any where else, for the fixing of the reading of it; the letters alone, with the context, being sufficient, when we thoroughly understand

“ the language, to determine us thereto.” Nor is it surprising that the *Hebrew* tongue, left to the ignorant and vile comments of those who knew nothing of its excellency, is grown contemptible even to a proverb;

“ For *Hebrew* roots, altho’ they’re found

“ To flourish most in barren ground.”

Mr. *Hutchinson* has effectually overturned this profane witticism, and shewn at large that it highly deserves the study of a sensible and polite people: and as to our clergy, ’tis hoped they will be no longer ashamed of their Bible, while it contains such a treasury of temper’d weapons to withstand at once the rude attacks of infidelity and ridicule.

Being guarded, by the arguments already mentioned, against the specious designs of *Antichrist*, let us adhere to the word of God, compared and construed by itself. There we find *Moses*, in the first sentence, describing the Creators of the universe under the plural character אֱלֹהִים; Those bound by oath or covenant, which (as *JEHOVAH* is one) must refer to some transaction previous to the creation; and ’tis plain, the New Testament writers every where assign this date to the covenant of grace, and purpose of mercy thro’ *JESUS CHRIST*; so *Tit. i. 2.* *In hope of eternal life, which God, who cannot lie, (ἐπηγγειλάτο, decreed) promised before the world began.* The knowledge of this all-divine transaction could not be conveyed to man, who has no other inlet to knowledge than sense,
but

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but by the intervention of material images, hieroglyphics, or these expressed by words, and the whole made to have an analogical reference to spiritual truths, according to the institution of God himself, who alone knew that analogy: without this, which is the tenor of revelation, 'tis impossible we should ever have dream'd of *eternal life* or immortality. When the three *names*, fire, light, spirit, are described, we are not only accurately instructed in the powers and properties of the real natural agents, but the same description in revelation answers a yet nobler purpose, to convey to us as exact an idea as we can comprehend of the three distinct characters assumed by JEHOVAH, to evidence the supremacy and immensity of his love. *Hab. i. 12. Wast not thou from קדם thy first resolution to create man, Jehovah אלהי he who was sworn to redeem me, קדשי who was to be holy and separated for me?* This the prophet knew, because it was exhibited in all the types under the law. This whole affair the apostates have turned into fable; for they say, "That there were seven
 " things created before the world, the law, hell,
 " paradise, the throne of glory, the sanctuary,
 " repentance, and the name of the MESSIAH:" because, truly, in scripture they are spoken of as things resolved upon, and as certain as if they then existed.

As the Most High's intentions with regard to man, and the several steps of his conduct towards

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him, are related in the Old Testament, and nowhere else distinctly, the language it is writ in requires a special consideration. The *Hebrew* characters are few, mostly what they call consonants; but as each of them had one simple, identical sound, there never was any use for that arbitrary medley of points for vowels, and accents, which the latter *Jews* invented, with an apparent view to darken and falsify the writing, whereby the language cannot be learned without immense labour, and to no manner of purpose. Besides, these points destroy its construction, and add variations to the radical word which there is no authority to justify. The very *ordo verborum*, with a few uniform distinctions, contain all its grammar: the verbal ideas may be recovered from the translations; and tho' the true pronunciation be lost, it may be easily supplied, but not by adding to or altering the text. *Capellus*, soon after the reformation, maintained and demonstrated the novelty of the points; *Elias Levita*, and other *Jews*, confessed it.

A still later attempt calls for severe animadversion; it is that of *Buleus*, which, tho' long ago rejected, has been again revived by Monsieur *Mafcles*, and defended by his successor *Le Sieur Rimeur*, (*de racines Hebraiques*.) It proceeds upon this supposition, which is a mere *gratis dictum*, that the *Masorets* in order to make way for their points, took away the vowels which were originally between

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tween every two consonants; and these *Masceles* proposes to replace, according to his own fancy. But this scheme, besides altering the signification of an infinite number of words, confounds the whole structure of the language, leaving it uncertain what belongs essentially to a word, or how to distinguish the vowels interposed merely for the sake of sound; and so it is worse by far than pointing, which burthensome and useless ornament may be easily discerned, and stript from the text at any time. For example, in *Gen.* i. 5. in the verb קרא he puts ך betwixt the two first letters, and so makes it the participle present קורא, *he who is crying, calling, &c.* *Psal.* xlii. 8. as the preterite קרא expresses *him called to, bidden, &c.* The partridge might have taught this gentleman better; for it pronounces its own name קרא, without the ך, when, calling together her young ones under her wings, she gives them thereby notice of approaching danger, *Jer.* xvii. 11.

The *Hebrew* tongue, as it will not admit, neither does it need such inventions; and, if what our author avers be true, that it is the *reservoir* of all knowledge, it ought not to be trifled with. The letters consist of broad lines or strokes, and are framed for duration: points are so minute and numerous that they can scarce be distinguished, are most liable to be obliterated or mistaken, and therefore could not be the work of the same hand that wrote the text. The circumstances of man-

kind make a translation necessary; and tho' that cannot be done word for word, yet each word may in some measure be explained by circumlocution; nay, the grammar may be brought under a *rationale*, so as to settle every point of consequence, and the intent of the whole, far better than all the commentaries hitherto written. But he who pretends to make a *Hebrew* grammar must understand something of the subjects, philosophical and divine, treated of in the Bible; must not interpret by the rules of avowed enemies; must not twist it to correspond with the confused and fluctuating dialects of stupid heathens.

The *Hebrew* words are short and few, placed in the natural order of speech; the nouns and pronouns admit no inflexions into cases, two simple kinds of additions express the plural masculine and feminine, and the usage of a word is determined by a sign prefixed, interposed, or put to the end. The same simplicity runs through the verbs, which are all ideal, and taken from true objects (actions and qualities) in nature; and the same invariable idea is transferred, with the same letters, to constitute the name of the object. Each particle preserves the same identical idea, wherever it occurs; but, to make the modern tongues coincide, several of our particles must be used for one in *Hebrew*, as the context requires, so as to vary but not change the idea. The many different, and frequently contrary significations given to the same word,

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word, which we find even in the oldest translations, shew that they had either lost the genius of this excellent language, or perverted it through some sinister design: the apostates endeavoured to establish this absurd difference, by affixing to the same letters so many various sounds. 'Tis agreed by all, that the antient copies of the *Hebrew* books were written without being divided into pauses or sentences: nor was there any need for such distinctions; the words themselves easily divide, and find out the part of speech they belong to. The principal thing the learner has to attend to, is, the proper meaning of the several roots, which he may obtain by comparison; but a little exercise will soon convince him, that these are very ill sorted in the lexicons.

Many have complained, and with good reason, that the *Jews* do not explain the most important words; particularly אלה, which as a verb signifies to swear, or come under a conditional execration: this the Most High did, as it is expressed, *Heb.* VI. 17. ἐμεσιν τεύσεν ὁρκῷ became Mediator by oath; and the belief of this essential article is a requisite in our salvation, as you may see *John* viii. 24. As the כרובים, or *Cherubim*, was a similitude of the Divinity, and of man taken into the Essence, and becoming רב one Mighty to save; so the supreme רבים are the *Great ones*, of whom we are allow'd to take ideas from שמם the names, or the heavens. They, ere the world began, became Confederates under the bond of an oath, and so אלהים.

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Those *sworn* to redeem us conditionally, from the power and punishment of sin. On their part, they were to *raise up* and *cut off a purifier*; man was to believe this, keep it ever in remembrance, and to make continual returns of love and acknowledgment: this was specially exhibited in covenants of peace between man and man, which were always founded upon the gracious prospect they had of obtaining peace with God; *Gen. xxvi. 28. Let there be now אלה an oath betwixt us, betwixt us and thee; and we will cut off a Berith with thee, that thou wilt do us no hurt.*

The emblem of this grand adjuration, between the ALEIM, was אלה an *oak-tree*; so their promises to *Abraham* were made under the oak at *Mamre*, &c. This memorial was not lost even among the latter heathens: *Homer* introduces *Hector* proceeding to a single combat with *Achilles*, and signifying the absence of peace thus, *Il. xxii. 126.*

Ου μὲν πῶς νῦν εἶναι ἀπὸ δρυός, οὐδ' ἀπὸ πέτρης,

Τῷ ἀριζόμεναι---

“ There’s now no way from th’ *oak*, or from the *rock*,

“ To hold discourse with him.”

This shews that the *rock* too had a reference to pacification; *Isa. xlv. 8. There is no Rock (Lat. formator) besides אלה, one of the Trinity.* In *Livy* and *Dio*, *dicere ad quercum* is to speak with safety: and a herald, denouncing war, says, “ Let this “ consecrated oak, and all the gods, take notice, “ that you have broke the peace.” *Maximus Tyrius*

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rius observes of the *Druids*, that they worshipped *Jupiter* under the form of a tall oak, from which they had their name: so *Pliny*, *N. H.* xvi. 43. *Nec ulla sacra sine ea frande conficiunt.*

Jer. xxxi. 1. *I will be for אלהים* (adjutores, foederatores) *to all the earth.* *Bochart* in his *Geogr. Sacr.* informs us, that the *Phenicians* had a deity called *EL*, and his confederates were called *Ελωειμ* or *ALEIM*: and he quotes what follows from *Julian* the apostate; “ They who inhabit *Edeffa*, a
“ place of a long time sacred to the worship of the
“ light of the sun, place *Monimos*, (the fire which
“ is fixed) and *Azizus*, (the spirit, the instrument
“ of force or impulse) together with it upon the
“ same throne.” The apostate *Jews* transform the *ALEIM* into ministers, angels of the presence; but פנים the *faces*, or persons, they allow to be spoken of the *MESSIAH*, as *Exod.* xxxiii. 15. *Moses said, Unless thy Faces go, carry us not up hence.* Their confessions concerning the ever-blessed Trinity (which they had it not in their power to conceal) are attended with glosses contrived to pervert and evade that great truth; particularly, that self-contradicting notion of eternal generation, which has confounded the Christian faith more than any other position, appears to be the manufacture of one of them, cited by *Peter Galatine*: but the Second of the *ALEIM* became the son of man, not by eternal generation, but by virtue of the oath entered into before the world was created.

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The name JEHOVAH, which they say is formed to express a future, and will not venture to pronounce, is, as our author insists, a compound, from יה the *Essence*, He who Is, and וה that mental perfection in man from whence he derives the knowledge of a deity, being thereby capable of spiritual instruction; for, besides the machinery of the body, *Adam* was distinguished from the brutes, by receiving a capacity of borrowing sensible ideas as so many pictures of otherways incomprehensible objects: this power in man is his רוח , the soul or reasoning principle, that whereby he properly *exists* as a man; but as he made and makes a very ill use of this power, the *Hebrew* name in his person came to signify pravity, perverseness, contrition. When applied to rule, as *Gen.* xxvii. 29. *Neb.* vi. 6. it is *exercising power*. The faculties of the *Essence* change not; therefore יהוה signifies the *Essence Exercising powers*, existing, or reasoning with mankind upon sensible evidence. When the faculties of the human soul are rectified, the image, the similitudes will be, as at first in innocent *Adam*, with improvements: thus they were perfect in the soul of CHRIST, and are renewed in every true believer, who is therefore in the New Testament called $\kappa\alpha\iota\eta\ \kappa\tau\iota\sigma\iota\varsigma$, a *new creature*; and so to obtain a portion in CHRIST is, *Eph.* iv. 24. $\mu\epsilon\tau\alpha\sigma\tau\eta\sigma\alpha\iota\ \tau\omicron\upsilon\ \kappa\alpha\iota\iota\upsilon\sigma\iota\varsigma\ \alpha\upsilon\theta\omega\pi\omicron\tau\omicron\upsilon$, to *put on the new man*, to be clothed with his imputed righteousness. In a special manner CHRIST was JEHOVAH; for in him were united

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united JAH the Essence, and HOVAH the powers and faculties of the human soul in perfection.

The first word of the Bible has raised many objections, because mis-translated “In the beginning:” if it had related to time, it would have been, as every where else, ראשון; but ראשית always signifies the *chief* of whatever is spoken of, so of princes, cattle, fruits, sacrifices, &c. Therefore here בראשית, and John i. 1. εἰ ἀρχῆς might to be rendered, *in the chief Essence*, [or rather as a friend observes, *in the chief one*, i. e. CHRIST]. There is an emphasis in the next words, a numerical distinctness, to be carefully noted; the singular verb ברא, *he created*, goes before the plural noun ALEIM, whereby the work of creation (a type of the spiritual or new creation) is ascribed to one of the ALEIM in a peculiar manner, whom many passages point out to be *the Irradiator of light*.

When Adam received sentence, and the (*Adamah*) ground was cursed for his sake, the means and possibility of regaining forfeited happiness is expressed, Gen. iii. 22. beginning with two particles, which the apostates would have to import a negative, or prohibition, *nunc ne forte*. We are not bound to follow them, contrary to the stile of the whole scripture, in so wicked and merciless a construction. In Noldius's concordance, עתה is *yet, by and by, at length*; and פן the index of a person in doubt, *fortassis*, perhaps: and so we understand

† The ALEIM created all things in CHRIST, as 1 Cor. viii. 6.

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the text, *But at length, perhaps, (possibly) he may put forth his hand, exert his power, (Acts xvii. 27. "If haply they might feel after") and lay hold even of the tree of lives, (CHRIST) and live for ever. Vers. 24. And he removed to the outside (the suburbs) the substance of the man; and he (JEHOVAH ALEIM) then inhabited, from the Precedent to the garden of Eden, the Cherubim.* These figures seem placed at the entrance of *Paradise*, the type of heaven; so that *Adam* could have no access thither but by them. The form of the *Cherubim* was the same downwards, even in private families: and the heathens, who carried them off, supposed the essence of their ALEIM dwelt in these figures, and therefore from them sought responses: they thought their gods ought to have *σωμα* a body to dwell in; of this the temple was *σκια* a shadow, but in CHRIST dwelleth *παν το πληρωμα της θεοτητος σωματικως* the whole fulness of the Godhead bodily.

From this grand hieroglyphic, the similitude of the Great ones, the heathens had all their images representing the divine persons, powers, and actions; hence their sacred characters, or descriptions by the figures of animals, &c. and the vestiges of them still found among the *Egyptians* and the *Chinese*. The ancients kept the emblems with an anxious diligence, as *Laban, Jacob, Micah, David, &c.* and called them *Theraphim*, the healers of their maladies, by the *Greeks* rendered variously, *ειδωλα* representative images, *μορφωματα* forms, *δηλους* manifestations, *φωτισμους* illuminations, and by the
Chal-

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Chaldee paraphrase מְחַוֵּי *discoverers of futurity*: the high regard they had for the name is manifest by the many places denominated from רפא *to heal, restore*. There is another plural word used for this representation, extremely misunderstood, מְרַאשֵׁי *heads or chiefs*, such as *Jacob* dedicated at the temple or place of worship he came to, *Gen.* xxviii. 11, 18. which was no other than a copy of the four heads in the *Cherubim*, and there he lay down to consult the Most High by dream; and behold a ladder, (αλμαξ, סלם, the means of *exalting* our thoughts to things above) reaching from earth to heaven, מצב *a standing representation*, the very name he afterwards gives the compound figure in *stone* which he set up; *And behold the Agents, the Aleim, ascending and descending in it*, i. e. the light rising י״פ, and the *spirit* pressing inwards: this was an exhibition of the glory irradiating in the *names*. See *John* i. 51. where it is appropriated to *CHRIST*.

The heathens, after they deserted *JEHOVAH*, still retained the animal representatives of their material *ALEIM*, the heavens; they took the bull's head alone, and consecrated it to the fire they worshipped, the lion's to light, the eagle's to the air; sometimes they joined two, at others three heads; and when, through ignorance and imagination, they had lost the true emblems, they made ridiculous compounds of the heads of men, dogs, horses, wolves, &c. but most of them were *tricipites*, as of *Jupiter*, *Sol*, *Diana*, *Proserpine*, *Mercury*, *Cerberus*, *Sphynx*, &c. and such they called τριμορφος

φῶς three-formed, τριπροσωπος three-faced. *Servius* upon *Virgil's* 8th eclogue, *Omnium prope deorum potestas triplici signo ostendatur; ut, Jovis trifidum fulmen, Neptuni tridens, Plutonis canis triceps: vel quod omnia ternario continentur:* "The power of
 " almost all the gods is shewn by a threefold sym-
 " bol, as *Jupiter's* three-forked thunder, the tri-
 " dent of *Neptune*, *Pluto's* dog with three heads;
 " even because all things are contained in the
 " number three." The *Persian* gods were *Oro-*
mazes, (the burning fire) *Arimanius*, (darkness or
 the spirit) and between both *Mithras*, whom they
 termed τριπλασιος, and μεσιτης the mediator, as *Plu-*
tarch informs us.

It were easy to shew, that the animals in the *Cherubim* were separately sacred emblems. The *Egyptian* bull is famous, under the name *Apis*, or *Mnevis*, *divinitus nascitur*, (according to *Pomponius Mela*, cap. 9.) *et cælesti igne conceptus*, "divine-
 " ly born, and conceived of heavenly fire;" he re-
 marks too, that *Apis* was a sort of universal *numen*
 or deity. *Vossius* cites out of *Suidas*, which he
 thinks he must have had from some antient writer,
 "There is one αρχη principality natural, as that of
 " the lion among terrestrial animals, and of the
 " eagle among birds:" *Strabo*, xvii. relates, that
 in *Egypt* the *Thebæans* worshipped the eagle, and the
Leontopolitans the lion. In *Persia* the lion was
 sacred to the solar light, as having a great head,
 fiery eyes, and its hairs spread round in the manner
 of rays. The eagle for its soaring flight, and look-
 ing

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ing stedfastly upon the sun, was called the bird of *Jove*, and supposed to supply him with his darts and thunder. The human head and body, the wings, hands, *corona*, and other *insignia* of the *Cherubim*, appear so frequently among the idolatrous symbols of worship, that a very small attention may serve to convince one, by comparing particulars, that the whole heathen *cultus* had a plain resemblance to the sacred institutions, from which it was originally stolen. Nay, they preserved the memory of a very ancient confederacy among the gods, the oath they bound themselves by, when they waged war with the giants, (the powers of darkness) and the celestial altar they confirmed it on by sacrifice. *Manilius*, lib. 5.

*Nec prius armavit violento fulmine dextram
Juppiter, ante deos quam constitit ipse sacerdos.*

“ No dreadful thunder arm’d Jove’s hand, till he

“ Himself stood priest before th’ attentive gods.”

The ark and *Cherubim*, with their *apparatus*, were an exhibition of what had been transacted in heaven, and what was to be there completed: the determination to rescue man out of the hands of his powerful adversaries, the engagement of *JEHOVAH* to become an intercessor, the covenant of peace in behalf of the faithful, were all settled ere nature had a beginning. The chief priest personated the humanity of *CHRIST*; but it was necessary that something should be *לבש* put upon him to symbolize the Divinity, evidencing by that *investiture* that the *Holiness* he wore was none of his,

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not personal, but *to* JEHOVAH; so a flower made of pure gold, an emblem of light or glory; so the *lights*, and the *perfections*, upon his breast; so that essential ornament of his body, the EPHOD, containing a clamant memorial in its very name, *I will redeem.*

In exhibiting the glory of CHRIST upon the mercy-seat, the *cloud*, and the *rain-bow*, must not be passed over in silence, tho' if I were to enlarge upon that most interesting, as well as entertaining subject, I should exceed my intended bounds. The power and pressure of the spirit, or gross air, is hardly to be conceived, especially in that astonishing destruction exerted by it at the flood, and of which the dreadful spouts at sea afford us a sample; the impetuosity, blackness, and horror of tempests need no description. *Noah* could not be disarmed of his fears of another deluge, at the approach of an agitated and gloomy sky, unless he had been cheered by the Divine assurances, and by such a signal (to keep them continually impressed upon his mind) as the *rain-bow*, which is light, in all its variety of colours, reflected from a cloud, the type of Him whose intercession prevents the cloud from raising the waters a second time to overwhelm the earth. *Rev. x. 1. Clothed with a cloud, and a rain-bow was upon his head.* See *Isa. liv. 9.* So the heathens encircled their deities with a *nimbus* or bright cloud, made *Iris* the angel or messenger of the gods, and *Joseph Acosta* relates that the *Peruvians* worshipped the rain-bow with a serpent on each side.

A N

A N A B S T R A C T

F R O M

The RELIGION of SATAN, or ANTI-CHRIST, delineated; supposed to have proceeded from Knowledge and Reasoning, but proved to have proceeded from Want of both.

THERE is an account in Scripture of the attempt of man to destroy himself; and when, through Divine mercy, that was eventually frustrated, we have a large display given us of the various, subtle and obstinate endeavours of the Serpent's seed to hinder mankind from accepting the high benefits the ALMIGHTY have offered through CHRIST. The poison spread itself far and wide, and has reached our times in its utmost virulence; so that, before an unprejudic'd attention can be hoped for in explaining the comfortable doctrines of *Christianity*, it seems requisite to remove a few obstacles, and to premise something which may serve to shew the necessity of reviving an antient train of evidence, now, when the world is wrought up to a fond and fatal persuasion, that the way to obtain the favour of God is not precisely that which he himself has devised and laid down in *revelation*, but some other, less irksome, and more

accommodated to our prevailing lusts and prejudices. Thus, one will be happy by his own unaided reason, tho' he be neither so ingenuous as to own whence and how he gradually came by it, nor so prudent as to improve what he has got; whilst another is well enough pleased with implicit faith, or senseless enthusiasm. They imagine the Most High so bound to provide, at any rate, for their eternal interests, that he can neither claim an atonement for sin of infinite value, nor deserve any praise on that account.

Men have by imagination set up false *ALEIM*, against the *True*; an essence in one person, against the *Trinity*; a false *Messiah*, a mere man, yet to come, against *CHRIST*; a pretended prophet, without any evidence, since *CHRIST* came, against common sense: hence the various tribes of heathens, *Jews*, *Arabs*; who, amidst all their contradictions, agreed that any guide to happiness was more eligible than *revelation*; so each chose to worship what he liked best, the heavens, the light of nature, a deliverer who is never to exist, or an abandoned impostor. Had man, when created, been left destitute of supernatural instruction, we should never have heard of these imaginations; but then he must have remained utterly ignorant of spiritual things, nor could all his light within, or without, have afforded him the least help to form notions of a separate state, which can only be apprehended

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prehended by *faith*, and is only to be exhibited by *types* or emblems.

The main source of apostasy, of ignorance and irreligion, has been each setting up his reason, or imagination, as the only rule of his conduct, the taking truths delivered down by tradition as no more than human discoveries, and so concluding that the light of nature is sufficient to discover the existence and attributes of God, the immortality of the soul, and a future state. Though there were always some footsteps of revelation, even in the darkest ages of the world, yet it is easy to observe, that those who gave up *tradition*, and so had no *data* to go upon, were utterly at a loss, nay absolutely unable, with all their boasted genius and reasoning, to rear up one demonstration of any single important article of religion. No man, when and where *revelation* was defaced, or in a great measure lost, could ever prove that he had a soul, or immortal part: the highest they went was, that it must be a *particle of air*, and, when out of the body, was to be mixed with that, their supposed *Deus*. When the immortality, or resurrection of the body, was preached, we find them mocking at it. Sure our free-thinkers will not pretend to be wiser than their masters.

The scheme of the gentlemen last mentioned proceeds upon an unfair begging of the question; for they have rejected the only mean of proof. They say, that man has faculties proper to him-

self, which with great facility can find out that God is, and what he is; that their soul is naturally immortal; and that there must be therefore another life after this. Taking these things for granted, they proceed to insist, that man, by his innate powers, must know on what terms he stands as to God, which suppos'd knowledge will entirely supersede any necessity for a *revelation*; that consequently, let men be ever so wicked or unhappy, it was not fit that God should *reveal* any new terms for their recovery, or at least, if he did reveal such, they are competent judges what is proper for them to receive or obey; that supposing *revelation*, if that *revelation* be founded upon such evidence as requires a search into the manner of its delivery, and that in certain antient books, or in monuments prior to writing, they have a right to determine whether they ought to spend any or what time, in considering it; that they are not bound to bestow study and pains, in weighing the language, and various circumstances, wherein an affair of infinite importance to them was conveyed; but that, if they cannot agree upon its interpretation at first sight, without allowing that application which the subject demands, they are at liberty to attend to it no further, or to reject it. That is, in short, God has given mankind abilities to follow his directions, therefore they will follow none.

Rea-

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Reasoning is not the mere comparing and weighing material objects together, which even brutes seem to do in many cases infallibly ; but it consists chiefly in comparing things of a quite different nature, the *visible system* with the invisible, which can only be seen by *analogy*. The use of reason is for another state, by taking ideas, *given by revelation*, from things below, and carrying them (as directed) to things above. The Deity (whose knowledge infinitely exceeds that of man) has no occasion for this temporary method of comparison, which we call reason ; therefore those who talk of *eternal* reason, talk absurd nonsense. Our station in this world is not to make laws, or to judge ; it is a state of trial, whether we will obey the law of our Creators. If indeed there had been no such law given, man could never have known his duty, there being nothing, upon that supposition, communicated to, or required of him ; and so neither could he rebel, nor could he stand in need of any means of reconciliation. The deist's scheme is fundamentally false : to know intuitively, is the attribute of God alone, and incommunicable to his creatures ; to know mechanically, that is, by taking in and surveying material ideas, is the utmost reach allowed to mortals. That God is, and that he is the chief good to all who comply with his directions, is the object of faith, founded upon his veracity. *Revelation* indeed teaches us, man was offered *immortality*, upon condition he adhered to his

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his eternal Instructor, and preferred faith to sense ; but *Adam* (man) broke the terms, and forfeited the reward : so he was subject to wrath, legally and spiritually dead.

The whole system of religious duties being revealed to *Adam*, and renewed in writing by the hand of *Moses*, shews, that man of himself could not possibly know any thing of the matter : and the main tenet of deists being erroneous, and contrary to scripture, viz. that there is but One in the Essence, (while all nature cries aloud there are THREE) is a proof, that the light of nature is but a specious name to cover their pride, presumption and ignorance. They, fondly enough, make it an argument of the rectitude of their sentiments, that they act with assurance and complacency, and appear to be serene, self-approved, and united ; not considering whether all this does not arise from those false rules, the product of their own imagination, which are framed to magnify their supposed dignity, wisdom, &c. and so to please and lull them into a fatal security : but the end and design of Christianity is, 2 Cor. x. 4. *The pulling down of strong-holds, casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

Our author here relates (pretty satirically) his manner of reclaiming a free-thinker, and the experiment he made to convince him that he could
have

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have no inherent impressions of God, of his own soul, of virtue and vice, &c. because, if he had such, he could be no free agent, nor consequently capable of any further degrees of knowledge, even in a state of vision or spiritual fruition: besides, that such as pretend to a guide within (like the *Quakers*) deprive themselves of every excuse for their crimes, and, while others may plead ignorance, or want of light, to alleviate their sentence, these impudently assume a self-sufficiency which hardens them against all conviction. Here then a free-thinker is introduced for dissection, in order to learn whether he was really possessed of that internal fund of knowledge he boasted of. Upon examination, the *soul* it seems fled the search and could not be found, but there were found balances and scales for ideas, and a book of memorials, all of his own framing. The inlets of the *senses* were shut up, and the book closed; whereupon he could neither dream sleeping, nor imagine waking, had nothing to act upon, and was as if he had been that moment formed. Upon opening the eyes, ears, and other organs of sense, gradually, the ideas rushed in instantaneously, and our gentleman fell to his old trade of comparing and weighing; but, as he had acquired no *data* to apply these by analogy to religion, he sent them back quick as lightning to the passions; sensual pleasure terminated all his views, and at length became his *summum bonum*.

Does

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Does any one pretend to understand mathematics, algebra, or any other science, or to perform any operations therein, without learning the rules, and having proper *data* to work upon? does not even a free-thinker applaud one who by docility and application arrives at perfection in these sciences? and should he not be ashamed of pretending to compare and weigh ideas which come not within the reach of his *senses*, (the source of his knowledge) but are conveyed by *revelation* under borrowed ideas, and which he is conscious he never offered or studied to acquire? How dares he set up for a judge, who voluntarily excludes himself from knowing the true state of the case? who has a load of crimes weighing down one scale, and nothing but imaginary ideas at most to bring the balance to an *equilibrium*? The affair of forgiving trespasses, loving enemies, &c. are all repugnant to justice and reason, deduced from sensible ideas, so to what they call morality; and the balance for these actions is only found in *Christianity*. The law or light of nature can be no more than what is fairly deduced from given premises; such were those handed down by tradition, in a great measure corrupted among the gentiles, called *nature* by the apostle, in contra-distinction to that law ascertained by hieroglyphics and writing, and committed, as a sacred *depositum* for the benefit of all, to the sons of *Israel*.

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If a man, by observation and reasoning, could find out that the *material agents* were only an *inanimate machine*, and what such a machine could do, he might naturally conclude, that they required some superior Being to put them in motion, and to form plants and animals for them to operate upon. But this is so far from being the case, that no one, without the benefit of *revelation*, ever dreamed, or could dream, of the dependent state of the universe; on the contrary, those of the heathens whom our wits reckon the wisest, and the most ancient, had no *Jupiter Optimus Maximus* but the heavens, and no *souls* but the air. It is natural to man to reason sufficiently just upon given premises, whether imaginary or real, and to have the same complacency in his deductions from either; but if he proceeds upon false evidence, it is necessary that the consequences should be false. The idolaters believed the most abominable actions grateful to their *ALEIM*, and they reasoned not amiss, taking it for granted, that the powers in the air, which are entirely suited to sense, were their supreme protectors.

The latter heathens, after having lost all knowledge of the machinery or agency of the heavens, and so scarce discerning which moved and which stood still, began to frame schemes out of their own fancies; as that because they observed seasons to vary regularly, and the same effects to be produced as it were in a circle, (by what means they knew not)

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not) there must be an *eternal* law of nature, *eternal* reason, &c. Our imaginers have stolen *their* language, without considering the state they were in, deprived of all manner of evidence WHO was eternal, and what was only temporary, ignorant of the creation, or of what was transacted previous thereto; nay, the stile of apostate *Jews* is assumed, and made to pass for mighty modern discoveries, for we find them speaking in their books of faculties retentive, digestive, expulsive, attractive, &c. so Sir *Isaac*, *facultas attractiva, cujus actio*, &c. They seem to talk of *eternal reason* in God, that they may put their way of knowing and his upon a level, that so he may have no other way to know, or judge, but as they please! and what he has done, or determined to do, not proving agreeable to their plan of reasoning, they are resolved, at a venture, to contradict and reject revelation.

May nothing be remembered of those pretenders to be divines, but that they did not know the difference between the Scriptures, and the writings of heathens, did not know what the apostate nations worshipped, or WHOM the *Israelites*: and happy were it for the *Christian* world, if our present set of authors would not trouble themselves in making citations out of *Greek* and *Latin* books, which they falsely, I had almost said blasphemously, apply to JEHOVAH; who neglecting the pleary evidence for the *Christian* system contained in the services of the ancient *Jews*, plague us with
the

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the absurd morality of heathens, who had lost all notions of their own ALEIM, given up the atonement for sin, and knew nothing of a future state. The *reformation* was to be sure a noble attempt, as it was proposed to rectify errors by having recourse to the *scriptures*: but it could not fail to prove a miserable exchange, when the privilege of *interpreting* them was deny'd to a *Christian* church, and unhappily given up to the wretched sons of *Antichrist*, who have laid out themselves with all the subtilty they could to overturn the MESSIAH's kingdom, and to poison the doctrines of salvation with heresy and blasphemy.

The aspiring temporal views of these apostates were flagrantly display'd in their daring to withstand the *Roman* legions; in which unequal war they persisted with an enthusiastic obstinacy, and nothing could put an end to it but their total destruction or dispersion, which was performed with such circumstances of horror, as, in the opinion of *Jesephus* their historian, shewed them to be under the dreadful judgments of an angry God. Being thus convinced, that open force was utterly ineffectual to procure them the outward grandeur which they foolishly expected, by misconstruing the prophecies of CHRIST's glory in the last days, they betook themselves to (that last shift of a desperate faction) private artifice, thereby presuming to undermine *Christianity*; for they saw the glad tidings of the MESSIAH, whom they had renoun-

ced, spread with amazing celerity, which they could not but regard as the prime cause of their miseries. However, their former conduct so effectually fore-armed the new converts, that their efforts gained ground very insensibly till after the division of the empire, when the *Christian* church, now become almost universal and increased in riches, began to relinquish its primitive simplicity.

After this time the apostates went through a regular succession of forgeries, and dark inventions, to perplex the truth, (of which some account has been already given) wherewith they poisoned all the *East*. The *Western* churches, or that of *Rome*, escaped the grand contagion: tho' they were infected with, and improved upon whatever could make for the unlimited exercise of ecclesiastical power, and so fell into insolence and riot, yet they made use of that power, and the tradition they subsisted upon, to keep at a distance those diabolical tenets which destroy the very being of *Christianity*. However, the *Northern* churches, subject to many petty princes, states and commonwealths, (so disjointed) unable to bear with the tyranny and corruption of the papal hierarchy, *protested* against the *Roman* errors; and to support this step, they appealed to the Scriptures: but as they had never studied *Hebrew*, the *Jews* were extremely forward to offer their service in this exigence, and they met with too, too favourable a reception.

For,

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For, soon after this, we find all *Europe* over-run with *rabbiniſm* and the *talmud*, and no man admitted to preach the goſpel before he had paſſed his courſes under ſome avowed enemy of *CHRIST*. The conſequence was, and a very natural one too, that the very fundamentals of *Chriſtianity* were rendered precarious, and became the ſubject of public diſputes. The doctrine of the Trinity was argued and criticis'd out of doors in *Poland*, and the incarnation of the Son of Man judged a very dark affair in the *Low Countries*. But the enemy had his head quarters in *Germany*, where the *Buxtorffs*, by their unwearied labours, (the *opus triginta annorum* is one inſtance) acquired the high poſt of chief drudges; from whence the pointing, *difficiles nugæ*, and idle ſtories of the apoſtates, were ſent over into *England*, and ſwallowed by wholeſale, with incredible greedineſs, by *Broughton*, *Lightfoot*, &c. And this poiſon (together with the dregs of heatheniſm) has been ſince ſo digeſted and diffuſed by deiſts and moralists, that there ſcarce remains at this day either root, branch, or ſtem of real *Chriſtianity*.

As proteſtants boaſt, that the *Bible* alone is their religion, is it not palpably giving up their religion, and embracing ſomething infinitely worſe than popery, indolently to overlook the complicated evidence contained in the Bible, by preferring the fabulous traditions and forced conſtructions of apoſtates, who neither can read, nor are willing to

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understand the Bible? Such as have barely common sense can see that the translations are inconsistent, or nonsense, or false, even in the descriptions of visible things; which has made them despair of finding any certainty there about higher matters, and so to desert a study they fancy fruitless: hence some are indifferent, some ridicule, and some abhor the Scriptures; and all fly to any imaginary mean of salvation, rather than to the infallible word of God. Thus the cause of *Christianity* is betray'd, *revelation* disbelieved, and men trust to their own merit, morality, repentance, &c. to intitle them to the joys of another world: youth have their heads early filled with heathen authors, mythology, &c. but are never taught to understand them by a comparison with the perfect original from whence they are stolen and perverted; and parents educate their children for bishops and doctors of divinity, without giving them any opportunity to know the emblematical and literal method of instruction necessarily made use of in Scripture, without initiating them into the true antient bible-philosophy.

AN ABSTRACT

FROM

The Use of Reason recovered, by the DATA in CHRISTIANITY: Whereby we know, the State we are in; that there are ALEIM; what they have done for us; the State they offer us; the Terms upon which they offer it. So have Evidence to reason upon, and make a reasonable Choice.

P R E F A C E.

THE seventy translators were ignorant, if not worse. The fathers understood no *Hebrew*. The construction of apostates no man of sense would trust. *Clark*, like the poor *Indian* messenger, produced the letter which condemned himself. Let us not be deceived with such banters, as *Christianity*---in *Philo*---not mysterious---as old as the creation---not founded on *Judaism*---nor upon argument. The Scripture is able to answer, disprove, and convince them all of falshood. The *Hebrew* writings testify amply of *CHRIST*; and it is the boasted privilege of protestants, to have liberty to search into, and meditate upon them.

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We want no external infallible guide but them. And tho' the sublime mysteries of *Christianity* (a term upon which the salvation or reprobation of every man depends) be not explicable all at once, one man's life being too short to trace that which will be the eternal employment of saints in glory, our author has nobly dar'd to seize the sacred torch, for his own benefit, and for the benefit of all who have courage enough to accompany him to purchas'd immortality.

D A T A I N C H R I S T I A N I T Y.

IF man was created, he could have nothing, either within or without, but what the Creators gave him, nor enjoy any thing otherways than as they pleased to appoint. If man, at his creation, was limited to sense, as all men are now, he had no power to know what was a day backward, or what would be a day forward; so being entirely destitute of evidence to reason upon, there was a necessity for his being taught by immediate *revelation*. Man could make no terms for himself; and therefore it was solely at the Creators determination upon what conditions he should hold his tenure, or in what case he must forfeit it, with the penaky or forfeiture annexed. Justice is as essential to the Creators, as their benignity; and how these are happily reconciled, is shown at large
in

in *Isa.* xxxiv. 16. the *book of Jehovah*, and *Dan.*

x. 21. כתב אמת the *Scripture* which is *truth*.

The אלהים have that name from something they swore to perform, before the world was created or made, an engagement which none but peers could enter into or execute: from the predetermined œconomy, their names are different, as אש fire, אור or שמש light, רוח spirit, but their one Essence is unchangeable. This *Trinity* (which has been proved) is the very foundation of *Christianity*; and the assumption of that threefold character in JEHOVAH, is a signal proof of infinite condescension and love. Without this consideration, we may consider how inflexible justice would operate. A creature hath no power of being in itself, so possesses nothing but communicatively; and, having no inherent wisdom, justice, or other perfection, is liable (if an intelligent free agent) to be foolish, unjust, &c. Man as such was obnoxious to temptation, and deceit, from another creature: but if he was distinctly forewarned, and told of his danger, sure, if he ignobly submitted to the attack, when he was enabled to make a victorious resistance, it must be at his peril. 'Tis true, the Most High could protect him from falling into a breach of duty, by his immediate interposition: but that did not consist with a state of probation, wherein *Adam* was to be fitted for a higher state of glory, after shewing himself worthy by a series of voluntary actions.

When

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When *Adam* forfeited, and *broke the terms* prescribed by his Creators, he could not, in consistency with perfect justice, be restored to favour, until strict *satisfaction* should be made, nor, if captivated, until some one could, and was willing to pay down his *ransom*. Nor is this all; as he deserted voluntarily, he ought to perform some free act, demonstrating his sorrow for what was past, and his chearful acceptance of new terms, in order to qualify himself for pardon. Put the case of an usurper, who sets up a pretended right, and by virtue thereof endeavours to dethrone the king, actually prevails on his subjects to revolt, and afterwards detains them in abject servitude: suppose the king's entirely beloved son, at the expence of his own life, vanquishes the tyrant, and atones for the rebels: and suppose the king's co-adjutor and co-equal undertakes to bring them back to their duty, by removing from their minds the fatal bias imbibed against the Best of sovereigns. Is there no returns of love due for such Almighty Heroism?

It is not just, say the deists, that one man should suffer or pay for another. True, if he be not willing: but if he take upon himself to be surety, freely and deliberately, he must be answerable for the bankrupt; for this, we are sure, has been law ever since *Moses's* days. 'Tis also true, that a mere creature, however powerful or benevolent, could not possibly sustain infinite wrath for, nor be able to reclaim one sinner, much less a guilty world:

but

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but JEHOVAH, united to one MAN, is able, and has completed redemption for all believers. To effect this, we find, *Rev. xii.* CHRIST entered into war, in heaven, with the old Serpent, and those whom he had seduced; that he overcame, seized his possessions, and threw him down upon the earth: hence that support which CHRIST gives to his followers is called לחם the *bread of war*, and the table שלח sent; therefore he says, *John iv. 34.* *My meat is to do the will of him who sent me, and to finish his work.* Man stands in need of double nourishment, the typical, and the real; as *Deut. viii. 3.* apply'd by our Saviour *Matt. iv. 4.* *Man doth not live by bread alone, but by every מוצא* (springing forth like light, revelation) *proceeding out of the mouth of Jehovah.*

If man, as a wicked fallen creature, could have been restored untried and without redemption, there would then have been no need for this visible scene of trial, the human race would then have been all at once assumed into glory. But this was not done; and the reason is given, *Luke xvi. 10.* *He who is faithful in the least, is also faithful in much; and he who is unjust in the least, is unjust also in much: if therefore ye have not been faithful in the unjust Mammon, who will trust you with the TRUE? and if you have not been faithful in alieno, who will give you what is your own, το υπερεσος that which was properly and finally designed for you?* The wisdom and benignity of the Great ones, in
con-

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contriving our salvation before this system or man was created, and their condescending to execute, with inexpressible exactness, the scheme of purification by JESUS CHRIST, puts man into a facility of acquiring happiness, which he durst not flatter himself with by a state of unerring exact obedience.

The Scriptures are worded pursuant to the oath; so, The ALM created, &c. and this is their *name*, *Psf. xlviii. 14. for ever and ever*, that is, till the *names* shall be no more. For the œconomy, or respective part each acts therein, is exhibited in these *names*; the unity of their substance, and their perpetual concurrence, by the unity and joint action of the heavens; the *Fire*, sending out *Light*, and supported by the *Air*, shews the order of their manifestation; and, to give us an idea of their majesty, the rolling and fixed orbs are placed as attendants round their throne. The employment of our first parent, so long as he continued innocent, was to contemplate the works and emblems of JEHOVAH, in the material, ruling agents; but, to prevent his resting in them, the *seventh day* was consecrated and set a-part, to teach him, that his true rest was in HIM alone who spoke them into existence; therefore *keeping the Sabbath* included the primitive terms of acceptance. Further to guard him against idolatry, or taking the *names* for originals, he was shewn the use of *emblems*, (*viz.* for raising his thoughts upwards to JEHOVAH, the Great Original) by a garden plot, describing

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scribing them in miniature. 'Tis agreed, that this earthly *Paradise* was a figure, symbol, sacrament of the better Paradise above: there each tree represented some act of favour, sanctity, life, &c. in the HOLY TRINITY, as אלה the *oath*, זית the *olive* of peace, &c. tho' these trees were afterwards distributed by the heathens among their mechanical deities.

Adam being in this situation, *Eve* was given him for a friend and companion, but who unhappily proved his betrayer: for, it seems, she had not a proper stock of ideas to outweigh the specious reasoning of the brutal tempter, whose whole conduct merited him the title of *Arch-free-thinker*; her heart grew big with the joy infused by the names; ignorance and presumption hurry'd her on to prefer them to the true ALEIM; nor was her crime complete, till her infatuated husband (such the force of beauty and sensual eloquence!) had drunk the cup of death, and shared her fate. Behold man in ruins! and learn his needs. He wanted, 1. *Knowledge* to disclose, in his present wretched state, what possible way there was to escape. 2. *Means* to avert imminent vengeance, some one able to ransom his forfeited felicity and intercede for him. 3. *New directions*, and new strength to follow them. 4. *Holiness*, to fit him for re-admission into the Divine favour. All these wants were to be supply'd by CHRIST, as a prophet, and revealer of secrets; as both sacrifice

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fice and intercessor; as king: and by the HOLY GHOST, as joint intercessor, as a comforter and sanctifier.

Thus that emblem of spiritual life and vision, where JEHOVAH deign'd to be present, nay *Paradise* itself, was now lost; *Adam* was driven out to the suburbs, where sollicitude and painful doubt star'd him in the face. Here that mercy which endureth for ever distilled upon him fresh comfort, by a declaration of that first promise, of one who should *bruise the serpent's head*, that part where all its strength and virulence lay, but whose *heel*, or mortal part, was to suffer in the bloody conflict; then were his longing eyes blessed with what could communicate at once redeeming faith, and vivifying hope: the CHERUBIM, with the sacrificial apparatus of fire and sword, the rainbow above incircling the purifier CHRIST, Ezek. i. 23. Rev. iv. 3. all exhibited grace and purchased pardon. This is the *covenant of God in Christ*, confirmed to *Abraham*, Gal. iii. 17. but not first entered into with him, as has been perversely imagined. A species of presence, an oracular voice, resided in these figures, which issued forth in responses, and infallible directions, to regulate the whole typical offices and services; so *Moses* received, Acts vii. 38. *λογια ζωντα*, the living oracles, and they are faithfully transmitted to us in his writings.

In these hieroglyphic figures CHRIST directed and governed the church, until his incarnation;
from

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from thence what related to his three typical representatives was ascertained, and men separated and constituted to fill up these characters. 1. The *prophet*, to study diligently, and instruct others, the significancy of the types; to predict, to promise, and to threaten. 2. The *priest*, the first-born of each line, emblematically purified and faultless, the sacred oil poured on his head, to sacrifice a clean animal, (first for himself, then for the people) to sprinkle its blood before *the faces*, to fume the incense, to personate the Intercessor. 3. The *king*, (shewing CHRIST's conquest over the grand adversary) to rescue captives, to support and reward his faithful subjects, to punish the guilty. This scheme of worship was adhered to by believers; the apostates carry'd it off, and prostituted both it and themselves to the substance of the heavens. The brief narrations in *Genesis* do not descend to particulars; such minuteness was not necessary, because *Moses* was to renew, and record at large, the chief parts of the institution. The dependent things are occasionally mentioned, as gardens, rivers and trees, lustrations, &c. as well among infidels as the faithful: even misapplications of the *sacra* to profane uses, however criminal in them, are now not unserviceable as collateral evidences for *revelation*.

Whether the three offices were at first in one man, as really afterwards united in the person of CHRIST, or whether the oracle did not sometimes

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supply the want of a PROPHEET, is not material. That there were prophets before the flood is certain, as *Enoch, Noah, &c.* whose business was to direct, reprove, exhort; so *Gen. vi. 5.* where the *Spirit of God* is said to *strive with men*, the word used, *וַיִּרָּא*, is noted by a learned writer to signify, throughout the scriptures, the office of preaching and pleading with mankind. The prophet was a complete typical officer, under the special influence of CHRIST and the HOLY GHOST, so a travelling oracle, and acted occasionally in the other two characters, as priest, and as judge or king: hence *Moses* (that great type of the Great Prophet) was *Vice-Aleim*. Thus the prophet's business must have been very extensive, and his power proportionably great; he consecrated priests and kings with oil, so constituted them; and the tabernacle, with its mystic furniture, was framed according to his orders: he saw backward into what was past, or forward into the secrets of futurity, and could controul the course of nature; his authority was confirmed by miracles and completed predictions. In fine, he stood for HIM in whom dwelt the fulness of the Essence; therefore JEHOVAH was ever zealous and ready to maintain the authority of so distinguished a servant: affronting or disobeying a prophet was capitally punished, it was dispossession to kings, and death to the people. The universal flood, the destructive plagues of *Egypt*, the great mortality in the wilderness, consuming fire from
heaven,

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heaven, &c. were the vindictive effects of disregarding prophets, and forebodings of eternal destruction to those who should disobey or contemn CHRIST.

The office of PRIEST, or rather INTERCESSOR, was properly exhibited, but with no emblems of power inherent; therefore the Divinity appeared in his person only by what was affixed outwardly: he was to be clothed with pure garments, bringing blood for an atonement, his hand and body sending up sweet and grateful odours, and in the humble posture of a suppliant; nor could he proceed thus far, before the sword had shed the blood, and the flame eaten of the sacrifice. As the priesthood was in the first-born, it must have begun in *Cain*, who lost his right by bringing an improper oblation; after whom it could not be exercised till *Seth* had a son, and so long there would be an interruption of public worship; but as soon as the first-born *Enos* came of age to officiate, there was, *Gen. iv. 26. an opening to invocation by the name Jehovah.* Thus it continued through the patriarchs, until *Reuben* again forfeited, when the right devolved to *Joseph*, who opened the womb: hence his brethrens envy, his father's grief for his loss, and the high predictions concerning him. It is not certain, whether every first-born was a priest, and every family a church, or how far inferiors submitted to the chief; but we find this function first executed in the wilderness by *young men, Ex.*

xxiv. 5. and so until *Aaron* was constituted, altho' *Moses* himself, as a prophet, was before that obliged to do some part of the priest's office. The manner of consecrating the chief priest, is exemplified in *Aaron*; the principal things were, purifying with water, vesting with emblematical robes, anointing with a composition of oil and aromatics, filling his hand with something proper for sacrifice, putting on his breast the oracular ornament, *Urim* and *Thummim*, to consult in all emergencies. No oath is mentioned, because *Aaron* could not really atone; but the effectual Intercessor was ordained by an inviolable oath, *Psal. cx. 4. Jehovah hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedec.* As the high priest had no delegated authority in himself, **JEHOVAH** vindicated the reverence due to his character, immediately, and on all proper occasions: so *Corah*, with his associates, who opposed the typical institution of *Aaron*, and (like other free-thinkers) insisted that the people were holy, were swallowed up by the rending earth, or destroyed by fire; and so the *Romans* were made the instruments of vengeance against millions of apostate *Jews*, for rejecting **CHRIST**, and avowing that the people needed not his atonement.

Every **KING** shewed whom he prefigured, by the circle of rays round his crown, imitating irradiation of light: this was exhibited in the temple by the appearance of a man above the *Cherubim*,
in

in clouds, with glory or refulgence about his head, a symbol of the plenary power resigned to CHRIST, after fulfilling his engagements by the sacrifice of himself; *Rev. v. 5. Saying with a loud voice, Worthy is the lamb slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* How government was exercised over men, after *Adam* fell from and forfeited his royalty, whether, as among the *Israelites*, by the *Irradiator* above the *Cherubim*, or &c. is not clearly expressed. We find among the sons of *Esau*, before there were kings, **אלופים** *heads of thousands*: 'tis probable, when men multiply'd and subdivided, there would be many such heads or chiefs; and the practice of the heathens, till very low down, shows that they had their priest and king in the same person, who must have been a first-born. In doubtful cases, the oracle or prophets might determine. A king was constituted by pouring simple oil upon his head, and crowning him with the *insigne* of irradiation, attended with a multitude of very emphatic acknowledgments and terms of submission: the *oil* signify'd the influx of the HOLY GHOST upon the humanity of CHRIST in glory, concurring with him to intercede for, to rule, and to judge us. Kings were typical ALEIM, engaged by oath to go before and lead their subjects to war, to fight for them, and conquer their enemies; as the real King was to do, and actually did, and does. The king, as only a type, was subject to the oracular di-

rections: but otherways he was absolute, as if the Essence had been in him; his subjects were to worship and obey him, it was death to curse or resist him.

Every action related in the *Hebrew* Scriptures, whether of the ALEIM, or between believers, was to support these typical characters, and to trace them down to CHRIST. 'Tis observable, that, after the kings of *Israel* and *Judah* ceased, the sovereignty of the world was first put into one hand, then into another, described in vision by *Daniel*, chap. ii. as a more perfect image of the universal rule of CHRIST, which is lastly set down in the same sort of words: for every monarch was a type of the *light*; of the material light, among the heathens, who held their mortal king sacred; of CHRIST, the very *Irradiator*, the *Sun of justice*, among believers. Therefore the descent of CHRIST, (the royal stem) with the variations among his terrestrial progenitors, are carefully noted. The promises were also renewed from time to time, (as under the word קום to *raise up*, very frequently) particularly to *Abraham*, who, for his unshaken faith, was highly honoured with an exhibition of CHRIST in *human appearance*, under the most expressive denomination, *King of righteousness and of peace*; further, the undivided *Three* deigned to assure him, and confirmed the promise by miracle, that his seed, in whom all the nations of the earth were to be blessed, should possess *Canaan*, the sacramental.

ramental pledge of a better country to his spiritual children; and, under the figure of circumcision, *Gen. xvii. 13.* it is determined, that *ברית* the Purifier should be in their flesh. His posterity, the conduits of this inestimable treasure, were the ALEIM's peculiar care, even when under subjection to *Pharaoh*, a tyrant over abandoned apostates, so a singular resemblance of *Satan*, from whose slavery *Moses*, personating the great prophet, redeemed them after a train of stupenduous miracles: which redemption, as only typical of one far more glorious, was to be laid aside, *Jer. xxiii. 7, 8.*

As two of the names concur to uphold the life of man, two of those whom they give us ideas of by analogy were, in the divine œconomy, to act jointly in retrieving him to spiritual life; so, previous to the satisfaction by blood, the types were to be purified by *water*, and emblematically sanctified by *oil*. OIL was the symbol or sacrament of that complex virtue called *holiness*; when authentically poured upon a person, it constituted such a one to be a representative of CHRIST, upon a Prophet and King simple and pure, upon a Priest compounded with aromatics: its name שמן *oil*. The person or thing was מִשְׁחָה, anointed; hence the verb came to signify to constitute, ordain, inaugurate: persons are called מְשִׁיחִי those who should effect the design of anointing, respecting HIM who bestows holiness by the communication of the HOLY GHOST; hence his Greek name

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name *Χριστός*, and our best title, *Christians*. It is observed, that all the ancients imagined something of divinity in oil; a fluid useful in many respects to man, more especially in hot countries, as it is not liable to be soured or corrupted by heat, nor do its constituent parts easily evaporate. It is the juice or fatness of the fruit of *זית* the *olive-tree*, supposed to come from *זוה* or *זוה* to *shine*, as the oil is also called *יצוהר* from *צהר* the *mid-day light*, (or perhaps the pure light near the equator or line) because of its intense brightness and refulgence. The whole tree, with its branches, was used emblematically; and so probably in *Paradise*.

The *Israelites* used boughs of this tree, with those of several others, in covering their booths; with the fruits and branches in their hands, they rejoiced before *JEHOVAH*, at the feast of tabernacles. So the heathens carried olive-branches at some of their feasts, particularly that, the *Athenians* called *Iresione*, covered with wool, and all sorts of fruits hanging at it, or bundled up with twigs of myrtle, willow, palm, &c. wherewith they crowned their altars. At the abatement of the flood, the *dove* (an emblem of the *HOLY GHOST*) brought to *Noah* a *leaf of olive*, Gen. viii. 11. as a signal of peace; Gal. v. 22. *The fruit of the spirit is love, joy, peace, &c.* Authors tell us, that the olive was the emblem of peace among all nations, and branches thereof were carried by ambassadors, or those who sued for peace either from gods, or men;

men; hence called by *Sophocles* *κατηριες κλαδης*, *supplication branches*, and that of *Virgil*, lib. 8.

"*Paciferæque manu ramum prætendit olive.*"

"And held in 's hand a branch of peaceful olive."

The heathens too knew the sacred use of the oil; for they set up and worshipped stones, called *Bætulia*, crowned, and besmeared with oil, or, if that could not be got, with some other fat substance, in imitation of the heads *Jacob* erected at *Bethel*, and anointed, which could be no other than a copy of the *Cherubim*. The grateful odour sent forth from *Esau's* sacerdotal raiment, just sprinkled with the aromatic oil, exhilarated old *Isaac's* heart, *Gen.* xxvii. 27. *The smell of my son is as the smell of a field which Jehovah hath blessed.*

The *olive-tree*, by the action of the *light*, extracts the fattest parts out of the earth, collects them into fruit, and yields a most salutary oil; hence that epithet of *Canaan*, *Deut.* viii. 8. a land of *יֵת יצדך* *olive-oil*, such as the priests supplied the lamps with, to give *light*, in the outer tabernacle and temple, the types of *CHRIST's* body: so it is said, *Judg.* ix. 8. *to glorify the Aleim*, as exhibiting their purity, holiness, benignity. *Psf.* cxxviii. 3. *Thy children like olive plants round about thy table:* that in the sanctuary, for the bread of the faces, was *CHRIST's* table. But a suffering scene was to pave the way for this; *Jer.* xi. 16. *Jehovah called thy name, a green olive-tree, fair, and of goodly fruit: with the noise of a great shout he kindled fire upon*

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upon it, and the branches thereof are broken---for the evil of the house of Israel. After which, *Hof. xiv. 6.* His branches shall spread, and his *הוד* glory be like the olive, and his smell as Lebanon, the place where frankincense grew. Then the wild olive-tree (as the apostle describes the gentiles, *Rom. xi. 17.*) was to be grafted into the good olive-tree, CHRIST, instead of some branches broken off, *i.e.* rejected *Jews*. The phrases, verse 24. that they were wild by nature, and so grafted contrary to nature, may be a lesson for reasoners and naturalists. *Zach. iv. 11.* What are these two olive-trees? what are these two slips of olive? verse 14. And he said, they are the two sons of *יצהר* lucid oil, *על העמדים* *אדון* the supporters of that which is ruled, the whole earth: an idea taken from the light and spirit supporting and ruling our globe, and every earthly thing. *Rev. xi. 3.* these two olive-trees are called the two witnesses.

We find, 1 *Kings vi. 23, 31.* and 2 *Chron. iii. 10.* that Solomon made Cherubim vastly large of oil-wood; and for the entering of the oracle he made doors of olive-tree, the lintel and side-posts---so for the door of the temple. This must have alluded to some old institution, well understood in *Egypt*, where they sprinkled the blood of the lamb upon the lintel and side-post of their doors, as a sign for the destroyer to pass over them, and save their first-born. CHRIST himself claims the door; so those who have their entrance guarded with his blood,
dwell

dwell where death or destruction cannot follow : for, *Eph. ii. 14. He is our peace.* The root of the olive is the Essence, the three trees or branches are the ALEIM; hence, *Isa. x. 27. the faces of oil.* Believers, by being inoculate into the branch, CHRIST, are holy, and partake of fatness from the root. There is a deficiency in this, as in all other emblems; it has its fatness from without, the richness and benignity of the Essence is all essential. The primary idea oil conveys is קדשה, *separation*: the ALEIM are קדשים, *Separate ones*, positively separate, and infinitely superior to their glorious shadows in our system; and we become in some measure קדשים, by abstracting our minds from temporary pursuits, and fixing them on the realities above. To effectuate this separation, we are promised the aid of קדוש the Sanctifier, which is the more immediate appellation of the Holy Spirit.

Here texts poured in upon our author without number; I shall set down a few. *Jer. xvii. 12. The throne of the glorified one, elevated from the beginning, raised up to separate us, or make us holy.* It is ascribed as an exclusive property, *Isa. xxiii. 18. Jer. ii. 3. and Zech. xiv. 20. Holiness to Jehovah.* Thrice to the Trinity, *Isa. vi. 3. The Holy one, the Holy one, the Holy one, Jehovah*; repeated *Rev. iv. 8. Of one of these, Ezek. xxxix. 7. The very name, my Holy one, will I make known in the midst of my people Israel; but I will not pollute the very name, my Holy one, any more: and the nations shall know that*

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that I *Jehovah* *שׁדק* sanctified in Israel. *Pf.* xxiii.
 5. Thou makest fat my head with oil. *Isa.* v. 16.
 The Irradiator, the sanctified one, made holy in justice. *Pf.* lxxvii. 14. *Aleim*, in the Holy one thy way.
 In the completion, *Mark* i. 24. *Luke* iv. 34. The Holy one of God. *Acts* x. 38. God anointed *Jesus* of Nazareth with the Holy Spirit. Communicated, *Rom.* xv. 16. Being sanctified by the Holy Spirit, *1 Cor.* i. 2. in *Jesus Christ*. *Heb.* x. 10. We are sanctified through the offering of the body of *Jesus Christ* once for all.--This was all transferred to heathenism, *Isa.* lxvi. 17. They sanctify themselves, and purify themselves, in the gardens: they were fond to distraction of these lustrations, as you may see in *Homer*, who describes one, after being cleansed and anointed, as in form resembling the immortal gods, that is, the names, for whose honour they thought it no crime to steal, to rob *JEHOVAH* of his property, *Ezek.* xvi. 18. *Didst* set mine oil before them.

Indeed nothing can be imagined more beneficial in hot climates than oil; it refreshes the body, makes the head cool and the face pleasant, supples the limbs, and by pervasion restrains noxious and fretting humours, therefore an admirable remedy against bruises, wounds, poison, &c. We have late instances of its great efficacy as an antidote, in certain viper-catchers, who voluntarily offered themselves to be bit, for some small pecuniary consideration from the *virtuosi* of a certain society,
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to shew how easily they could cure themselves by the application of simple olive oil, warmed and rubbed on the wound, and this even when the poison had subtly insinuated itself through the whole body, and operated to within a point of death. Every type was chosen with the utmost propriety: what oil gives us an idea of, cures the bite of the old serpent, and expels his poison. Washing with *water* was only a preparative: it was proper to cleanse and purge away external pollutions; but could not pass through the pores, reach the inward parts, nor like oil kill the poison there: so they were used jointly, to assist each other's operations. The *separation* represented by oil blunts and removes what is hurtful or deadly, and fits persons for a separate state, which is inaccessible without holiness. But there was no malignity, nothing amiss in CHRIST; therefore the supreme infusion of the Holy Spirit upon him must be *ex officio*, as he stood charged and answerable for a guilty world. Oil, under the names of שמן and יצהר, signifies that *Sanctity* shed upon the humanity, and that *Essential strength* strictly united to it, expressed, *Luke* i. 35. by πνευμα αγιον and δυναμις.

This last distinction is usual in the New Testament, and is founded in nature, for neither light nor spirit act there but in conjunction: oil, unless warmed by light, cures not the venomous bite of the serpents. These are, *Zech.* iv. 12. *The two olive-branches which empty the gold* (the Godhead) *out*

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of themselves, into the humanity of CHRIST. *Phil.* ii. 7. *εαυτον εκενωσεν*, *He emptied out himself.* *Rom.* i. 3. *Declared to be the son of God, εν δυναμει*, with the *Powerful one*, (the Second of the Holy ones) according to the *Spirit of Holiness* (the Third.) By virtue of this, JESUS gave to the seventy, *Luke* x. 19. *Authority to tread upon serpents and scorpions, and over all the power of the enemy.* Before the incarnation, without doubt, prophets, judges, &c. had an influx from the Second in the Essence, as well as the Third; so, when *Joshua* had already the Spirit, *Moses* was to put upon him part of his מְדוּרָה *medurah*, that the people might obey him.

The *Hebrew* word נָבִיא, *prophet*, signifies one who had access to, or communication with the AL-LEIM, as *Moses*; and such persons had no need of typical anointing, because they were fitted for their office by the real Divine influx. With these qualifications, they could not but have a very peculiar likeness to CHRIST: but this parallel runs by far the strongest through the character and conduct of the *Hebrew* legislator, who knew this prophetically, and therefore said, *Deut.* xviii. 15. *Jehovah thy Aleim will raise up unto thee a prophet, of thy brethren, like unto me; unto him shall ye hearken.* This is HE promised, *Mal.* iv. 5. *Behold! I send you El-Jah (the Irradiator, the Essence) the prophet.* Fulfilled, *Luke* vii. 16. *A great prophet is risen up.* Before whom, *there arose not a prophet in Israel like unto Moses*: the very name is used in
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common to both, for there are psalms addressed to CHRIST under it, as the 90th, למשה משה the name, tho' in appearance imposed by accident, contained a very expressive prediction; he was *drawn out*, delivered from the river of *Egypt*, the emblem of false worship, and from the cruelty of *Pharaoh*, Satan's substitute; active, it signifies the *drawer out* or deliverer, for such *Moses* was to the *Hebrews*, and such CHRIST is to Christians, whom he extracts and rescues from the tyrannic powers of darkness. So the former's rod is in CHRIST the sceptre of irradiation; yet they were both *meek*, *Num.* xii. 3. *Matth.* xxi. 5. Bloody tyrants fought both their lives, they both escaped in a horrible massacre of infants. *Moses'* face shone as if covered with rays, when he came down from the mountain, so that the *Israelites* could not look on him without a veil: so, on the mount, CHRIST's irradiated like the sun, even his raiment was as white as light, before the people his irradiation was veiled by flesh. On similar occasions, the *Hebrews* sung the song of *Moses*, *Exod.* xv. 1. and the redeemed of CHRIST sing *the song of Moses the servant of God, and the song of the Lamb*, *Rev.* xv. 3. When *Moses* died, having obtained a glimpse of the Glory JEHOVAH in אחרית his latter or new state, the spirit of power rested upon *Joshua* (called *Jesus* in the New Testament) as generalissimo, the people's guide and leader into the promised land, who were to join battle with all who

should obstruct their passage : but then we must observe with the utmost attention, that they were not to attribute success *to their sword or to their bow*, (so antient has been the caveat against *Pelagianism*!) but *to their Aleim* : and, to remove all ground of presumption in *Joshua*, his name is changed, *Num. xiii. 17.* into יהושע, *JESUS*, *the Essence saving.*

In the typical priesthood, *aromatics* were very considerable, as exhibiting certain spiritual perfections in *CHRIST*. That species of them called בשמים, *Exod. xxx. 24.* was ordered to be mixed with oil, and formed into an inseparable consistence for ointment, according to the art of confectioning; not to be diffus'd in fume, but to be made more grateful and sweet with oil. The species called סמים was of another kind, unfit to consist with oil, or to send out odour without fire, so offered on the altar of incense, and on the censer in the *sanctum sanctorum*. They were, *Ex. xxx. 34, 35.* composed of selected resins and resinous gums with pure frankincense, מעשה רוקח *the work of the confectiomer*, מכלה *salted*, as the idea of salt is to fix and make durable ; of one of which gums it is noted, *galbanum fumigio serpentes excludit*, &c. that it is hateful to serpents in every shape. These represented something of infinite influence, *Lev. xvi. 13.* they prevented the high-priest's death when he went within the veil ; they made atonement, and put a stop to the plague, *Num. xvi. 47.*
and

and they are added to the prayers of all the saints, *Rev. viii. 3.*

Nothing could represent CHRIST unless it was perfect *sui generis*: so the priest was to be unblemished, crowned with the irradiation and holiness of JEHOVAH, adorned with whatever could express purity or merit; the animals sacrificed perfectly clean, free from ill-natured or dirty actions, benign and beneficial to man; the things added, either the most useful, or such as afforded the most exquisite pleasure. Of all these types our Redeemer is the very substance and reality; in him centres all that can atone, purify, sanctify, strengthen; so nothing ascribed to his matchless perfection can be hyperbolical, it must fall infinitely beneath the ineffable original: he is the chief first-born, the prime fruits of the *Adamah*, and the glory of the names. *Song v. 13. His cheeks as a bed of spices, as towers of perfumes; his lips like lilies, dropping sweet-smelling myrrh. Ps. xlv. 8. All thy garments smell of myrrh, aloes and cassia. Song i. 3. Oil pouring out (i. e. CHRIST) is thy name, therefore do the virgins love thee. Eph. v. 2. And hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour. 2 Cor. ii. 15. We are of Christ a sweet savour unto God.* In the tabernacle *מִזְבֵּחַ*, that which was appointed to give testimony of what should be fulfilled in the humanity of CHRIST, was the golden candlestick, with seven lamps, (the same as in this system) for in Him

was the One JEHOVAH, sending forth seven (*i. e.* an infinity) of lights and perfections; *Deut. xxxiii. 8. Let thy Urim and thy Thummim be with thy Holy one*: so he is called, *Mic. v. 5. Seven shepherds*. Every thing which partook of oil was כוֹעֵר, an *instituted evidence* of CHRIST: only this mollifying effusion could not be communicated to the *Sin-offering*, because the original was execrable, as the chief putative sinner; not to be treated mildly, but with the utmost rigour, so the object of unmixed wrath, the reluctant victim of dissatisfied and avenging justice. This one specimen may serve to shew the need of such a variety of types, to make them suit the object pointed at, so as to be understood.

The sacred edifice erected by *Moses* was בית a *house* or temple, a family abode for *Rubim* the Great ones, or at least for *Gherubim* their similitudes, including the glorified humanity, the Holy one of the Holy ones; without the veil קרש, the *Holy one*, was for the light CHRIST, and a habitation for the children of the light, the branches of the golden candlestick. The veil as yet cut off all access to the ark, where were shut up the golden pot of *Manna*, (heavenly food) *Aaron's rod*, (the emblem of CHRIST) which budded, flower'd and brought forth fruit, and the table of *Berith*, (the conditions to be performed by the *Purifier*) the whole covered by כַּפֶּר the *Propitiator*, of the same metal (substance) with the *Cherubim*. All this
grand.

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grand apparatus is called, *Exod. xv. 22.* העדה *Appointed to bear witness*; and it appears from the next chapter, 33, 34. that this name and JEHOVAH are used synonymously. *Moses* was not at liberty to vary the structure from the pattern shewn him on the Mount, *Exod. xxv. 40.* nor *David* from that given him by the Spirit, *1 Chr. xxviii. 12, 19.* It was a Divine piece of architecture, one human device would have polluted it. Therefore the work, when finished, had JEHOVAH's awful sanction, *Num. ix. 15.* *On the day that the tabernacle was reared up, the cloud covered the tabernacle, לעדה לאהל towards the tent* (something that would irradiate) *of the appointment*; and at even there was upon the tabernacle as it were the appearance of fire; *Exod. xl. 34.* The Glory *Jehovah* filled the tabernacle. Hereby some great reality was pointed to, and promised. *Psalms xix. 4.* *In the names hath he set a tabernacle for the solar light.* *Pf. lxi. 4.* אנוחה *I will sojourn in thy tabernacle for ever*; *I will trust in the covert of thy wings.* *Ezek. xxxvii. 26.* *I will set my very Sanctifier in the midst of them, and my tabernacle shall also be with them.* Every act of worship was to be directed to this, *Deut. xii. 5.* *Towards the place (תמקם the Agent raised up) which Jehovah your Aleim shall chuse---to put his name (substance) there, even unto his habitation shall ye seek, and thither shalt thou come.* *1 Chr. vi. 32.* *And they ministered to the faces of the tabernacle.*

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There is another term for this, *Amos ix. 11. I will raise up סכת דוד the tabernacle* (the covering poured out) *of David*, of him who should be Beloved, and make others beloved. סכת gives a sensible idea of the practice among heathen image-makers, who formed an human figure of some hard substance, covered it with fusible metal, including the whole within another mould of metal able to stand the fire, then made an aperture, let that which would melt run out, and picked out the core; so called them covers, temples, ναοί, shrines, *Acts xix. 24.* of their supposed deity. To this corporeal covering of the Essence, which dissolved in great drops of blood before the Divine wrath, there were libamina, *Deut. xxxii. נסך* a typical effusion of wine. *Isa. iv. 5. Upon all the Glory shall be a covering.* Our Saviour justly applies it, *John ii. 21. to the temple of his own body*, (see *Rev. xxi. 3.*) which tho' they were allowed to profane and destroy, as predicted *Ezek. vii. 22* he raised it up again within the space of three days. Then was fulfilled *Psal. cxxxii. 17. There will I make to branch out a horn* (irradiation) *for David*, the Beloved; *I have set in order a lamp for משיחי my Anointed, CHRIST: last verse, Upon him shall his נזר crown* (irradiation still) *flower*, unfold itself like the beams of light, whereof one emblem was the hair of the head, which is thrust forth by the internal heat like rays; therefore *Samson*, (a type of the light, as his name imports) and the other *Nazaries,*

rites, were not to cut their hair. CHRIST's irradiation, his Divine strength, was to be separated from him for a little, and then to flourish again with augmented lustre.

To remove all ambiguity, and to make a more lasting impression upon the eyes and hearts of all, the known representation of this Person in his Two natures, with the emblem of his invincible Fortitude, was inwrought on the curtains which lined the walls of the temple, *Exod. xxvi. 1.* and on the veil, verse 31. So *1 Kings vi. 29.* *All the walks of the house round about he carved with engravings of the figures of Cherubim and palm-trees, and opened flowers, within and without. Ezek. xli. 18.* And it was made with Cherubim and palm-trees, so that a palm-tree was between a Cherub and a Cherub, and (N. B.) every Cherub had two faces, so that the face of a man was toward the palm-tree on one side, and the face of a young lion toward the palm-tree on the other side, made through all the house round about. These double Cherubic figures are called, 2 Chr. iii. 10. **צַרְצָרִים** *Carriers away of captives*, an idea borrowed from those who come from home, and carry off the inhabitants of another country; for so CHRIST did, transporting his own upon earth to a far better country. *Isa. li. 4.* **צֵעָה** *The Transmigrator hastens to be loosed; he shall not die, nor shall his bread fail. Chap. lxiii. 1.* *Who is this coming from אֲדָוָה* (in the human nature) *with dyed garments from the wine-press, glorious in his apparel?*

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rel? the *Transporter of captives by the greatness of his power*. צַעְצְעִים plural is the coupled *Cherub*, with two faces or persons. We shall next see what the *palm-tree* meant. *Song vii. 7. This thy rising up resembles the palm-tree. Ps. xcii. 13. The Justifier shall branch out like a palm-tree.* The epithet is mentioned, *Jer. x. 5. Like a palm-tree, מְקִשָּׁה stiff*, inflexible, standing upright and not yielding to any pressure: thus firm and strong was the Saviour of the world, firm to endure, and strong to overcome infinite opposition. This is triumph to the saints, *Rev. vii. 9. With white robes, and palms in their hands, saying, Salvation to our God, and to the lamb.*

Another very significant exhibition was, *1 Kings vi. 18. פְּטוּרֵי צִיצִים opened flowers*, which spread like rays from the solar orb. *Moses* has left us the description, and use thereof; *Exod. xxxiii. 36. Thou shalt make a flower of pure gold, and grave (open) upon it the engravings of a seal, THE HOLY ONE TO JEHOVAH*: this was placed upon the front of *Aaron's mitre*, for this express reason, that he might bear the iniquity of the holy things, and to render the people acceptable before JEHOVAH; who were also ordered to make them a flower, upon the sleeves of their garments, *Num. xv. 38, 39. And it shall be to you for a flower*, (the emblem of the Irradiator) *that ye may look upon it, and remember all Jehovah's precepts, and do them, and that ye seek not after your own heart and your own eyes: a*
per-

perpetual *memento* to the *Hebrews* against looking to any mean of salvation but CHRIST; this is he, *Song* ii. 9. מציץ מין החרכים *flowering*, irradiating himself, *out of the burnings* of Divine wrath. Here let me add, from *Reland*, that the flower in question is, in an old lexicon, translated *λασηριον* the instrument of mercy. No mercy without blood, and justice appeased by Him, who, like the table in the sanctuary, was partly gold, (divine) and partly of wood of *Adamah*, (human.) The bread set thereon, לחם that obtained in *war*, was therefore baken with fire, and overspread with frankincense, in order to be placed תמיד *daily* before the faces of JEHOVAH: it was to become food both for God, and for man. The word for *setting in order* this daily or perpetual bread upon the table, ערך, signifies to determine the value of any thing, to estimate equivalents, to give the preference where due; so applied to CHRIST, in that noble prophecy to *David*, 2 *Sam.* xxiii. 5. *The everlasting* ברית *Purifier hath he appointed me, estimated with all things, and kept, i. e. judged infinitely preferable.*

The candlestick was to convey an idea of the illustrious influences of שמש, *the solar light*, which is as it were placed in a tabernacle, to regulate the motions of the six surrounding orbs, and to irradiate upon the twelve groupings of fixed stars. When the seven lamps were lighted, they were to send light, *Num.* viii. 2. אל מול *over against the veil*, the verge of our system, which, till rent by the death

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death of CHRIST, cut off all admission to the Holiest of all, and intercepted our full view of immortal happiness. They were supplied with pure olive oil beaten, *Exod. xxvii. 20.* as fire cannot subsist, nor generate light, unless air broken rush into and feed it continually. The HOLY GHOST was poured out immeasurably upon the humanity of JESUS, *Isa. xi. 2. The spirit of Jehovah shall rest upon him, the spirit of wisdom, &c.* and his light is predicted, *Isa. xxx. 26. to be sevenfold as the light of seven days:* seven expresses fulness, perfection; so the seventh day was Sabbath, prefiguring that full, final and permanent rest which is in CHRIST. This was the mark towards which all the revealed emblems and records pointed. *2 Sam. xxii. 29. Thou art נִירִי my lamp, Jehovah: Jehovah will lighten my darkness. Isa. lx. 19. Rev. xxi. 23. and xxii. 5. There shall be no night there, and they shall need no lamp, nor light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. Zech. iii. 9. Upon one stone (or concrete, of the humanity with the Essence) seven eyes. Rev. v. 6. There stood a lamb, as it had been slain, having seven horns and seven eyes. As CHRIST and the HOLY SPIRIT dwelt in each church, and communicated to them light and oil really, the seven churches, that is, the church in all ages, are called golden, or gilded candlesticks, substituted irradiators, so kings and priests unto God. *Rev. ii. 1. And he who walketh in the midst, holdeth the seven stars in his**

his right-hand, i. e. they are all in the power of CHRIST. *Mat. v. 14. Ye are the light of the world. Prov. vi. 23. The commandment is a lamp, and the law light.* Wherever light is, the spirit presses in: what oil typified was the support of the Light CHRIST, was poured upon his apostles in an extraordinary manner, and some portion of it still sanctifies and assists believers, as foretold by *Joel, ii. 28.*

Among the aromatics consecrated, *frankincense* was of principal use; and the tree לבנה, translated *poplar*, was most probably that which produced לבונה thus, frankincense. That it was sacred is plain, because they sacrificed under it and others, *Hof. iv. 13. upon the tops of mountains;* and as they reckoned its fume agreeable to their gods, it appears to be the symbol of atonement by intercession, because the general sense of the word is *whiteness* or *purity*, and the intercessor was clothed with *white linen.* *Psal. li. 9. אלבין I shall be whiter than snow. Dan. xii. 10. They shall purify themselves, and יתלבנו make themselves white. Isa. i. 18. ילבינו they shall be white as snow.* The heathens built temples, and reared up altars of לבנים bricks, some kind of materials, (refined by burning) expressive of purity, and deemed energetic in sacred structures, particularly among the apostates at *Babel*, and in *Egypt.* 'Tis too glaring to insist upon, that they burnt incense, and set it before their ALEIM, *Jer. xlv. 17. the frame of heaven:* an in-

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stance or two will shew that they held it sacred to the *light*. *Hecate's* direction about making her image is taken notice of by *Eusebius*,

“ Mix to the light of the increasing moon

“ Frankincense of *Sabaa*, storax, myrrh.”

So that passage of *Sophocles's Electra*,

“ Bring perfumes from all fruits with nicest care,

“ That I to *Phæbus* may pour out my pray'r.”

As the organ of smell, which transmits the hottest breath, was universally the emblem of wrath; the fume of incense is described as fit to compose, placate one who had been disgusted by something nauseous, *Deut. xxxiii. 10. They shall put incense to thy nose.* CHRIST's prevailing purity was to obliterate, and remove the offensive stench of our uncleanness. *Psal. cxli. 2. Let my prayer be directed before thee as incense.*

The last and finishing part of the priest's office was, that, drest in white linen, he should enter, with blood and incense, into the *sanctum sanctorum* once a year, (as JESUS did once for all) there to sprinkle the blood seven times, to fume the incense, and so intercede for the people: hence he says, *Luke xiii. 32. The third day I shall be perfected.* *Abel's מבכרת the firstling* of his cattle, brought at the end of days, and what *Isaac* inquired for, *השה the lamb* for an offering, had respect to, and was carrying on the primeval institution, for evidence until it could be said, *1 Cor. v. 7. Even Christ, our Passover, is sacrificed (slain) for us.*

So

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So in the renewal, *Exod. xii. 14.* *This day (what was transacted at the pascal sacrifice) shall be unto you לזכרון for a memorial (of a first-born male) and you shall keep it periodically, חג a feast to Jehovah, throughout your generations, an ordinance for ever, you shall חג circuit it, (in dancing perhaps to describe the number of revolutions of the earth till CHRIST should come.) Num. ix. 3. The man who is clean, and is not on a journey, and forbeareth to keep the passover, he shall be cut off from his people: for it is קרבן the conflict of Jehovah; he did not הקריב join in the conflict in his appointed season: that man shall bear his sin, i. e. he is not intitled to plead CHRIST's bearing it for him. Door-posts were sacred among the heathens, and it has been suggested that they had some reference to the figure of the cross: however that be, these were here to be dashed or streaked over with the blood of the lamb; and the word for the lintel or upper post is observable, המשקוף something to be looked upon, respected, just as the כפר was by the faces of the Cherubim, when the blood of the sin-offering was sprinkled thereon.*

In the reiteration of this sacrificial solemnity, on account of the deliverance out of *Egypt*, such particulars might be omitted as were well known and uncontroverted. With the lamb slain daily there was to be a *drink-offering of wine, Exod. xxix. 40.* nor is it presumable that wine would be wanting at the passover. A libation always accompanied

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the sacrifice, among both the votaries of JEHOVAH and of the heavens: the pure *blood of the grape*, *Deut. xxxii. 14.* supplied the place of blood, which was strictly forbidden to be tasted, being the life of the animal, and devoted to make atonement. The identity of blood and wine, as emblems of the same thing, is obvious from the texts compared. *Isa. lxiii. 2. Wherefore art thou red in thine apparel, and thy garments like him who treadeth the wine-press?* *Rev. xix. 15. He treadeth the wine-press of the fierceness of the wrath of Almighty God;* and ver. 13. *He was clothed with a vesture dipt in blood.* The enforcing this sacrifice, the Sabbath, &c. with a view to temporal redemption from the bondage of *Egypt*, does by no means insinuate that these were not branches of the grand institution of the *Cherubim*; this secondary type (of CHRIST, the true pascal lamb, rescuing us from the slavery of natural corruption) occasioned a new and corroborative application of the whole, suited to confirm and establish the faith of the chosen people: *Moses* refers also to the original consideration, *Exod. xxxi. 17. For in six days Jehovah made the heavens, and the earth; and on the seventh day he rested, and was refreshed.* Every part of the law had a respect to the engagements of the ALEIM for all mankind: the *vow* was a type of the Divine vow, sealed by oath before the creation; the *free-will offering*, of CHRIST offering himself freely; the *peace-offering*, of his offering, to make our peace; the *first-fruits*
of

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of the earth, of his becoming the first-fruits of *Adamah*, earth, the human nature: and so of the rest.

Sacrificature is to be considered with a view to each of the parties concerned, according to the descriptions given by sensible analogy. That consumed by fire was the food of the *Aleim*, their support in that character; they were extremely delighted with the perfections in the victim, refreshed with its smell, taste, &c. It was, *Isa.* ix. 5. *for burning, meat of fire, (the father's vengeance.)* This is applied to the materialists, *Deut.* xxxii. 37. *Where are their Aleim, who ate the fat of their sacrifices, and drank the wine of their libations?* They believed the *names* were fed, and rendered propitious, by the effluvia or volatile parts of the slaughter'd brute, or by the odoriferous steam of their far-fetch'd aromatics; their insatuated and groveling minds, sunk in the mud and mire of carnal affections, could not relish the offered glories of a supra-mundane state: and yet such are the wise men who are now studied, implicitly followed, and quoted with no small ostentation. But believers knew and understood the outward and visible process to be only emblematical of an otherways incomprehensible transaction. So with regard to the victim, it described *CHRIST* seized as bound and responsible for traitors, loaded with the whole burden of their guilt, voluntarily submitting (in the heathen rites a reluctant victim was ominous,

not *aptum sacrificium*) to undergo the fire and the sword, to embrace that tempest of wrath which sin deserved, and justice, unrelenting justice demanded. As believers were convinced that they had no other claim to a propitious and appeased Sovereign, the dread of whose wrath was inconceivably terrible, they would surely with the utmost alacrity and readiness acquiesce in the Divine contrivance, and perpetually commemorate it: they were obliged to own the punishment, due to them, justly inflicted upon their devoted Representative, nay to join in the act of vengeance by feeding upon the sacrifice, which being done with faith and thankfulness would be converted into spiritual nourishment. *Rev. vii. 17. The lamb shall feed them.* This is *טריף* the prey mentioned *Psal. cxi. 5. He gives prey to them that fear him: he will be ever mindful of his Purifier.* And *Mal. iii. 10. That there may be prey in my house.* The old heathens knew that something more was wanting than a brute victim; for one of their princes in distress, *2 Kings iii. 27. took his eldest son, who should have reigned in his stead, and offered him a burnt-offering upon the wall.*

AN ABSTRACT

FROM

*The Use of REASON recovered by the
DATA in CHRISTIANITY.*

PART II.

P R E F A C E.

OUR author refers for proof of what he says, to the original *Hebrew* Scriptures, construed and compared by themselves; and cautions his readers not to trust the glosses of those, who, under pretence of explaining the inspired book in other languages, have turned away its meaning, or filled it with obscurity: as one instance, he mentions what is done in that dialect called *Chaldee* or *Syriac*, formed after the confusion of tongues, under the direction of infamous idolaters, suited without doubt to their gross objects and manner of worship; tho' he seems rather inclined to think it the manufacture of those apostates, who made use of it, after their return from *Babylon*, to deface every vestige of the Trinity, and of the great atonement for sin, acknowledged even by the latest heathens. The HOLY SPIRIT hath fixed an indelible mark of infamy upon that language, by preferring *Greek* to record the things spoken and transacted in *Syria*,
lest

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lest *Christians* should be left at the mercy of these vagabonds in paraphrasing away the New Testament as they had done the Old. Nor ought we to be less jealous of apparent friends, who, under the specious pretext of *defending Christianity*, endeavour to persuade people, that the Scriptures need to be propped up with shreds of morality, (the *succedaneum* of those who knew not CHRIST) pick'd out of what they call classics; which are hammer'd into their heads while young under the notion of polite literature, and taught as the great regulators of all human actions.

D A T A, P A R T II.

BAPTISM, one of those typical rites universally practised,† tho' not renewed or reinforced by the written law, is alluded to in such strong terms, that one may reasonably presume it was the only means of admission or initiation among believers. *Ezek. xvi. 4.* speaking of the first formation of the *Jewish* church, the spouse, *Thy navel was not cut, neither wast thou washed with water to supple thee,* (which insinuates the way of treating new-born infants then;) *thou wast not salted at all,* (thou hadst no faith nor hope) *nor swaddled at all,* (without the garment of CHRIST to cover thy nakedness.) *Verf. 9. Then washed I thee with water; yea, I thoroughly washed away thy*

† *Vide* Ash. Sperling, *de baptismo veterum ethnicorum.*

bloods (thy pollutions from both father and mother) *from thee*. See also xxxvi. 25. and *Isa.* lii. 15.

Here salt is a necessary ingredient in purifying. Whether fixed salt mixed with oil into sope, or boiled into a lixivium with water, nothing so fit by friction to remove uncleanness either from the body, or from cloaths. The *Levites* were to be purified and prepared for their office, *Num.* viii. 7. by מֵחַטָּאת *water* (purging away) *sin*: this was mixed with the ashes of the red heifer, burnt with cedar-wood and hyssop, chap. xix. 9. gathered and laid up לְמִי נִדְּחַת מֵחַטָּאת *for the water to separate sin*; referred to *Heb.* ix. 13. To their lustrations the heathens added sulphur, a natural composite of salt and oil; so the old man in *Ovid's* metamorphoses, is purified thrice with flame, thrice with water, thrice with sulphur. Blood being the chief purifier, was, for the greater distinctness, typically exhibited in its main component parts, salt, oil, and water.

By sin man being polluted in body, blood, and soul, was rendered incapable to enjoy the presence of the ALEIM, his real life, so spiritually dead, until all three should be expiated by the Essential Purifier. The types could represent this but imperfectly, by receiving the three cleansers, water first, blood next, and then fire: but the true Sacrifice was able to endure the fire (which they were not) previous to the water and the blood; his life poured out completed our redemption. What-
ever

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ever could abide the fire, was to be cleansed by fire, Num. xxxi. 23. This fire, which CHRIST passed through first, was exhibited in the types by salt, Mark ix. 49. *Every one shall be salted with fire, and every sacrifice with salt*: hence called Num. xviii. 19. ברית מלח a purifier of salt; Lev. ii. 13. *Salt shall not be lacking to the purifier of thy Aleim*. So Ezek. xliii. 24. Salt, in the animal frame, cleanses the vessels, separates the nutriment, strengthens and supports life. CHRIST had in himself that salt which made him strong in the midst of flames; and which gave his blood a sovereign virtue to cleanse all the faithful. Fixed salt stands the fire, separates gold and silver from all base metals: he possessed what was similar, what served to refine his pure nature from the dross of assumed corruption, and so made him the Refiner of others, Mal. iii. 2. Therefore Moses, Exod. xxiv. sprinkled the blood of the typical purifier cut off, upon the people, applied 1 Pet. i. 2. *Through sprinkling of the blood of Jesus Christ*.

The salt in CHRIST is expressed Psal. xvi. 9. *My flesh shall rest in hope*; therefore he could not see corruption. Salt was to be added to the perfumes, his virtues, Exod. xxx. 35. to temper and consolidate them: these gave a sweet smell, a favour of rest, to the ALEIM, in the tabernacle מועד, his body. As his perfections, so his prospect was of an infinitely higher nature than ours; Heb. xii. 2. *For the joy set before him* (in the psalms) *he endured*

dured the cross, and despised the shame. The invigorating efficacy of what salt signified, faith and hope, is expressed as the very instrument of salvation. *Rom. viii. 24. We are saved by hope. Matt. ix. 22. Thy faith hath made thee whole. 1 John iii. 3. Every man that hath this hope purifieth himself even as Christ is pure.* Some will have salt to be a symbol of friendship, integrity, &c. but these are rather effects of the spiritual salt, hope, whereby the pious soul is enabled to repose upon CHRIST for salvation, and to imitate his pure example. The delegated dispensers of the supernatural preservative, hope, were stiled, *Matt. v. 13. The salt of the earth.* CHRIST could not purify, nor can we be purified, without this salt.

It is said, *John iii. 5. Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.* In consequence of the curse on the old earth, it was dissolved at the flood, overwhelmed and cleansed in water, reformed or made a-new by the agency of the spirit or air: thus man, who in consequence of sin is under the curse of dissolution by death, must be washed clean by water in baptism, and renewed by the operation of the HOLY SPIRIT, ere he can be qualified for admission into the immaculate regions of glory. Washing out, or cleansing from sin was prefigured by the *deluge, red sea, &c.* which brought destruction upon the obstinate infidels, while those salted with faith and hope were saved, *1 Pet. iii. 18. et seq.*
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being baptised (purified) thereby, 1 Cor. x. 2. so the same cloud spread threatening darkness over Pharaoh's host, gave light and safe-conduct to the Hebrews. St. Peter, in the cited passage, shews that the antediluvian apostates were totally hardened, and would not listen to CHRIST, (πονηροὶς having proceeded from on high to reclaim them) preaching doubtless his own gracious undertaking to ransom and save them, by the HOLY SPIRIT, in the person of his prophet Noah; so that their incorrigible spirits are now reserved in prison (together with the fallen angels) for endless punishment.

As faith and hope are the handles whereby we lay hold of the proposed glories of a future state, so charity or divine love finishes the *Christian* character. *Faith, Heb. xi. 1. is the substance (υποστάσις; the representing invisibles by visibles by substitution) of things hoped for, the evidence (argument or demonstration) of things not seen.* FAITH is conveyed by hearing of revelation, does the highest honour to God, acknowledges his unbounded power and inviolable veracity; it is a conviction of the inexpressible demerit of sin, and a firm acquiescence in him, who, with infinite pain, expiated it. HOPE grasps with assurance at the purchased benefits, presses forward in the glorious race, and keeps a steady eye on the prize of the high calling in CHRIST JESUS; hope pursues, persists, perseveres with alacrity, nor will be turned aside by alluring vanities; hope aspires after joys unknown, pants
for

for rivers of substantial pleasure, and has already a prepared relish for the tree of life. Thus is faith as it were the *germen* or shoot, and hope the flower; but charity is the fruit, the most operative proof of the tree's goodness. CHARITY springs forth in unfeigned gratitude to God, and cordial love towards men: it is the effect of an exquisite sense of the divine goodness, and of CHRIST's astonishing love and condescension; so is humble, patient, mortified, mild and benign to all; in fine, full of good works, nor ever presumes upon them as meritorious, being conscious that they proceed from faith, which is the gift of God, and from hope of undeserved favour through CHRIST. *Col. iv. 6. Let your speech be always with grace, seasoned with salt.*

Many texts quoted to patronize the moral or self-righteous scheme, are miserably twisted to prove the reverse of what they mean; as that in *Micah*, who, after shewing the utter insufficiency of types, however expensive or abundant, nay the offering of their own first-born, to expunge the guilt of sin, says, vi. 8. *He hath shewn thee, O man, what is good; and what doth Jehovah require of thee? but עשות facere to typify משפט (the object of) judgment, to love חסד the merciful one, and to humble thyself in walking with thy Aleim, those sworn to redeem thee.* This is all left for man to perform, CHRIST hath done the rest. Whoever distrusts revelation, in this essential point, is under a positive incapacity to do any good thing; for 1 *Jo.*

v. 10. *he makes God a liar, because he believeth not the record God gave of his Son.* Titus iii. 5. *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit.* This renovation is expressed by clear and proper ideas. *Moses's generations of the names, and of the earth, terminates in Matthew's βιβλος γενεας, a narrative of the new creation or generation (not merely the earthly descent) of JESUS CHRIST, from the mysterious manner of his being conceived, carried forward to his generating sons of God, by baptism, into the likeness of himself.* Isa. liii. 8. *Who shall declare his דור generation?* דור is that fire which generates, sends out light; and who is able to conceive how CHRIST irradiated out of his father's wrath? but so it behoved him to be born, that himself might become the father of spiritual children. Rom. viii. 14. *As many as are led (acted) by the Spirit of God, they are the sons of God.*

The Times of keeping the Jewish Feasts.

WE have no authentic accounts how the ancient *Jews* kept their annual kalendar. As their feasts were regulated by the return of the seasons, their year would pretty nearly coincide with what we call the solar one. That it had two beginnings, one civil in September, and one sacred in March, is *gratis dictum*. אביב might be the name of

of an *Egyptian* month, expressing the time when fruits were ripe; but it is nowhere determined to be the first month, nor that it is the same as *Nisan*, wherewith the *Chaldeans* began their year. The rabbies say, man was formed, and put in possession of the earth, at the autumnal equinox, with ripened fruits: but this is a contradiction to sense, because their grain and fruit (a little to the North of the Northern tropic, where it is presumable man had his beginning) begin to be ripe soon after the vernal equinox, and are gathered in *April*, *May*, *June*, except olives, and some other species of winter fruit; which last period bids by far the fairest for the primary epocha, as animals would then have store of summer fruits, both for present use, and for hoarding up against winter.

Nor are they more lucky in computing the time of the deluge, which they fix in *October*; whereas it would more probably be in harvest (*May*) as *Noah* was then commanded, *Gen. vi. 21.* to gather all sorts of food for provision to the animals in the ark. If so, the tops of the mountains (where much of the wreck was left) might be seen about the first of *February*; and as the waters decreased gradually for two or three months longer, trees might take root, the ears of corn overwhelmed last harvest fasten in the earth, and produce a crop of fruits and grain, for food to man and beast, upon *Noah's* leaving the ark, which is supposed to have been a few weeks before the feast of ingathering,

when the prophet built an altar, and sacrificed burnt-offerings in a very solemn and acceptable manner.

There is some reason to think, that the heathens would begin their year at another season, to distinguish them from believers; that the *Egyptians* began theirs, as the *Jewish* months now stand compared with ours, in *December*; and that the *Jews* had fallen into this usage when the pascal lamb was to be eaten, which our author thinks, was at the same time with the lamb offered at waving the sheaf of first-fruits, *Lev. xxiii. 10, 11.* (in *Abib*, their fifth month, our *April*.) Seven weeks after this was the end of harvest, or ingathering; and in one week more the feast of tabernacles, that is, the middle of *June*, not the 15th of *September*, as the *Jews* think proper to maintain. The miracles shew the seasons of the year; they would not have answered the end, nor affected the *Egyptians*, if the grain had not been growing, or upon the earth: besides, it suited the exit of the *Hebrews*; the land was dry, with grass upon the ground for their cattle, and they might then procure subsistence till they were supported miraculously in the wilderness.

During their march, and until they came to *Canaan*, they had no names for months, but reckoned so many entire months (of what number of days they consisted is not clear) from the day they started, *Exod. xvi. 1. and xix. 1.* Afterwards they
made

made use of those names which served them in *Egypt*. *Abib* is indeed called *Rash* or *Rashan*, the prior or foremost of the feast months, but not the beginning of the year; and as there were only two of these, *April* and *June*, the other is called דשני *the second*, to which persons unclean, or on a journey, were allowed to defer the pascal sacrifice. When they came to *Jordan*, the banks were overflowed, *Josh. iii. 15.* in harvest; they passed it, *iv. 19.* the tenth of the *Rashan* month, or *April*; and *v. 18.* they kept the passover the 14th, in the evening, as directed *Lev. xxiii. 5.* This national sacrifice was followed by the seven days feast of unleavened bread, *Num. xxviii. 16.* And the next in order was the feast of ingathering, or of weeks, *Deut. xvi. 9.* counting seven weeks after the sickle was first put to the corn. This time is said to be בצאת *in the going out*, *Exod. xxiii. 16.* and תקופת *the revolution* of the year, when the sun (as we say) leaves the Northern tropic, and our days shorten. Immediately after harvest, on the 15th day of the seventh month, (*June*) began the feast of tabernacles, to be held for seven days, *Lev. xxiii. 34.*

Feast of Tabernacles.

THIS followed the great anniversary sacrifice of atonement: it referred to that tabernacle under which all believers should dwell, though every family now had one, covered with boughs of trees

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representative of the perfect qualities in the body of CHRIST, covering the Essence JEHOVAH, which cover being poured out (as the word for *tabernacle* here imports, נסך, סך) satisfied, atoned for, covered the guilty. With such fruits, branches, leaves, as are mentioned *Leu. xxiii. 40. Neh. viii. 15.* they were to make סכות booths, to abide under them for seven days, and to hold some of the vegetable emblems in their hands. *Psal. ii. 6.* נסכתי *I have covered my King. v. 12. Let all those who put their trust in thee rejoice, let them shout for joy; because thou defendest (תסך, coverest) over them: they shall exult who love thy Name (CHRIST;), for thou wilt bless the Justifier, O Jehovah, with favour as with a shield. thou wilt compass (crown) him. Isa. xxv. 7. He will swallow up in his mountain the faces of the covering (sin and death) covered over all the people, and מסכת the veil (web) spread over all the nations.*

Zechariah prophesies, that, under the MESSIAH, *xiv. 16. Every one should keep the feast of tabernacles, i. e. what it typified; which he calls elsewhere, iii. 4. מחלצות changes of raiment.* The legal or emblematical righteousness was but, *Isa. lxiv. 6. בגר עדים a garment of institutions: בגר* is deceit, dissimulation, as well as a garment; so, being clothed with the transcendent merits of CHRIST, we appear what we are not, they conceal our spiritual nakedness. *Jacob*, in his elder brother's sacred dress, deceived his father, and carried

ried off the blessing. The *Hebrews*, when polluted with rebellion, leprosy, &c. were stripped of these כִּי institutions, and were then said to be naked: but they had, *Deut. xxxi. 10.* a year הַשְּׁמִטָּה of remission, in the feast הַסֻּכּוֹת of tabernacles, covering. All ranks of men were distinguished by their respective species of raiment, even the wicked, mourners, &c. CHRIST in *Isaiah* puts on vestments of revenge, salvation, sprinkled with blood, victory: so the pontifical dress is frequently referred to under the word לְבָשׁ, which was, *Exod. xxviii. 40.* for (to represent) glory and beauty. This לְבָשׁ is attributed to the Spirit, (the same who gives investiture of CHRIST's righteousness) who clothed Gideon, *Judg. vi. 34.* Amasai, *1 Chr. xii. 18.* Zechariah, *2 Chr. xxvi. 20.* So *Psal. civ. 1.* Thou art clothed with honour and majesty. *Isa. lxi. 1.* Jehovah hath commissioned me to preach the gospel to the meek, to give them פָּאֵר beauty for ashes, the garment תְּהִלָּה of irradiation for the spirit of heaviness. This St. Paul calls, *Rom. xiii. 14.* Putting on the Lord Jesus; which explains *Rev. xii. 1.* a woman (the church) clothed with the (light of the) sun, with the perfections of CHRIST, the שֶׁמֶשׁ of justice. This clothing is sometimes called שָׁלוֹם peace, *Psal. civ. 2.*

J U B I L E E.

WHEN CHRIST had offered up, and afterwards raised himself, as the word עֹלָה used with a sacrifice

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sacrifice expresses, (so the burnt victim was an *ascension-offering*) the ALEIM exalted him to become a royal high-priest, an intercessor with power. So, at the general sacrifice of atonement, the same silver trumpets, which called the people to war, &c. Num. x. were sounded over their burnt-offerings and peace-offerings, 2 Chr. xxix. 28. The war principally in view was that with the sensual rivals of JEHOVAH, and man's bitterest enemies; the unparalleled triumph was CHRIST's, who trampled over the power of sin, and threw the grand adversary into chains. The rest from this important conflict was represented every seventh day, and by the yearly atonement in the seventh month, Exod. xxiii. 11. the land had rest every seventh year, and the grand *Jubilee* was every fiftieth year, after seven times seven annual Sabbaths, Lev. xxv. 8, 9, 10. *In the day of atonement thou shalt cause שופר* (that beautifying) *the horn* (of the lamb, then become a powerful ram) *תריעה* *to sound* (to shake, disorder the powers in the air) *throughout all the land, and to proclaim דרור* *liberty*, (Hieronym. *indulgentia*, *remissio*, the word is joined with the gum myrrh, *liberè fluens*, probably an emblem.) *It shall be unto you יובל* *Jubilee*, (the sovereignty of the ram) *and ye shall return every man to his possession*, &c. all debts, forfeits, mortgages, servitudes being taken off by an universal act of indemnity. Psal. xlvii. 5. *The Aleim ascended תרועה* *with sounding*; *Jehovah with the voice of שופר* *the trumpet*. lxxxix.

15. Happy are the people who know תרועה the joyful sound; they shall walk, O Jehovah, in the light of thy faces. Isa. xxvii. 13. The great trumpet shall blow, and they shall come who are ready to perish. lxi. 1. To proclaim דרור liberty to the captives.

The Court, an Exclusion from the Tabernacle.

THE tabernacle was for the intercessor alone, the people had no business there; Num. xviii. 22. they were not to approach אהל מועד the tabernacle of appointment, lest they bear sin and die: He only was qualified to draw nigh, who should bear sin and die for all, or his representative the high-priest. They were allowed no access further than to the gate of the outer court, for the way was not as yet laid open by the blood of CHRIST, nor by the effusion of the HOLY SPIRIT. Their typical part was, to put away things offensive, to avoid pollutions, to wash their bodies and cloaths, to participate of the sacrifices, to lay their hands on the priest, &c. They were to attend to what the priest did, the creature suffered, or the types exhibited; for which proper words are used, as שמע to bear, obey, שמר to observe, נטר to keep, ענר to bind (upon the heart, Prov. vi. 21.) עשה to do, עבד to serve. They were to lift up their eyes, voice, heart, hands, soul, in praises and thankfulness. To remember, talk of (to their children,) meditate with faith upon the typical testimonies and ordinances of JEHOVAH, was to them wisdom, understanding,

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derstanding, knowledge, nay the whole righteousness required of them.

K I N G S.

תורה *the law* directed the faithful right towards CHRIST; the shadows were דרך an emblematical way to Him the substance, to whom all משפט judgment (power to determine and execute) was to be committed by the ALEIM. פקודים the precepts, דברים the manifestations, חקים the particular statutes, had a reference to the royalty of the Second person: every ערך estimation, or allotment, centred in him. The place of his birth, and other minuter circumstances, were settled by מצוה a mandat or order, as *Psal. cxxxiii. 3. There hath Jehovah commanded the blessing of חיים lives.* עדות the institutions, evidences by figure, were ocular demonstration as far as could be given, a visible pourtrait of grace. Whoever possessed the supreme power was a type of the KING JEHOVAH; so kings are called ALEIM, fœderators, devoted to act and to suffer for their subjects, to fight for, rescue them, and maintain their liberty.

מלך was an epithet of the light, king, leader. The heathens worshipped the material irradiator under this title, *Amos v. 26. Ye have borne the tabernacles (coverings) of your מלך king;* nay, they gave kings, (after swearing to what only CHRIST was

was able to perform) as representatives of their god, the regal *insignia*, chariot and horses, *corona*, purple robes, ascribed to him absolute dominion, and bent the knee. The *Jews* too paid such adoration to the typical monarch as they did to JEHOVAH, tho' believers knew he was no more than a type or vice-roy of the King of kings; so to *David*, 1 *Chr.* xxix. 20. *They bowed down their heads, and worshipped Jehovah, and the king.* The heathens acknowledged something of royalty in their sacrifices, when they crowned and loaded them with ornaments.

The emblematical actions at inaugurating kings, every-where, were so many presages of what should be fulfilled in CHRIST, *Psal.* lxxii. 11. *All kings shall fall down before him, all nations shall serve him:* of this sort were their *natalitia* or birth-days, as CHRIST's was kept *Luke* ii. 13. kissing them, *Gen.* xli. 40. *On thy mouth shall all my people press kisses;* presenting to him the sceptre, (the emblem of irradiating power) and the seal, (the impression whereof determined of life and death) proclaiming him with trumpets, acclamations of general joy, and swearing by his head or life. So *Psal.* ii. 12. *Kiss the Son* (the Pure one.) xcvi. 1. *O sing unto Jehovah a new song, with trumpets and sound of cornet, make a joyful noise before Jehovah the king.* With such music, declarative of CHRIST's future triumph, *David* enraged the melancholy monarch, 1 *Sam.* xviii. 10. and outfaced the Devil. *Psal.* xxi.

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3. *Thou settest a crown of pure gold upon his head.*
Heb. ii. 9. For the suffering of death crowned with
glory. Psal. lxiii. 11. The King shall rejoice in the
Aleim: every one who sweareth by him shall glory.
Jer. xlvii. 18. As I live, saith the King, whose name
is Jehovah of hosts. John xiv. 19. Because I live,
ye shall live also.

The rich embalmment, magnificent funerals, burning them with flowers and aromatics, or preserving their carcases in stately monuments, entering them in the catalogue of their divinities, were neither natural nor necessary, had they not alluded to some revered tradition. See 2 *Chr. xiv. 14.* and *Jer. xxxiv. 5.* compared with *John xix. 39. They brought a mixture of myrrh and aloes,---then took they the body of Jesus, and wrapt it in linen cloths with the spices: and, thus prepared, they laid it in a new sepulchre, hewn out of a rock, wherein no man had been buried; so no man could rise from thence but himself. Embalming was to keep their bodies from putrefaction, in order to imitate that Divine virtue which preserved CHRIST's; as they shadowed out his glorious rest, by laying theirs upon a bed called *glory, Isa. xiv. 18.* The formal general mourning at the death of a king, attended with a multitude of lugubrious rites, was ominous that mankind should be guilty of putting to death their King; *Zech. xii. 10. They shall look upon me whom they have pierced, and they shall mourn over him**

him as the mourning over הַיָּחִיד the joint one, the only begotten.

As CHRIST, by the oath, *Heb. vii. 21.* was made Son, every king being אֵל by his typical oath, became *ipso facto* a typical son: so they were ALEIM, בְּנֵי Sons of the Most High, *Pf. lxxxii. 6.* CHRIST was really, *Luke i. 32. the Son of the Most High. Pf. lxxii. 17. To the fates of the solar light his name shall become Son: all nations shall be blessed in him. Isa. xlv. 1. Thus saith Jehovah, the Sanctified of Israel, and his Former, Ask me of things to come עַל בְּנֵי concerning my Son. 13. I have raised him up in justice, and I will direct all his ways. 14. And they shall bow down to thee, and to thee make supplication: surely אֵל the Irradiator is in thee.* So this must be CHRIST, and not Cyrus. Because a king exercised power at a distance, something like the irradiation of HIM whom they represented, presumptuous princes dared to usurp the incommunicable title אֵל; for which the prophets checked them severely, *Ezek. xxviii. 2, 9. Isa. xxxi. 3.*

Unction was a perpetual and constituent requisite of royalty, *1 Sam. xvi. 13. Then Samuel took a horn of oil, and anointed David in the midst of his brethren; and the Spirit of Jehovah came upon David from that day forward.* In vain were the conspiracies formed against JEHOVAH, and מְשִׁיחוֹ his Anointed: *Pf. ii. 6. Yet have I anointed (covered with oil) my King upon Zion the hill of my holi-*

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ness. xcii. 10. *I am anointed with the oil* צֶדֶק *of light.* cxxxii. 17. *There (in Zion) will I make the horn of David (the Beloved) to bud: I have ordained a lamp for mine Anointed.* Daniel, ix. 29. *fixed the precise time to anoint the Holy one of the Holy ones.* John i. 41. *We have found the Messiah, which is, being interpreted, ΧΡΙΣΤΟΣ the Anointed.* Acts x. 38. *God ἐχρίσται anointed Jesus of Nazareth with the Holy Spirit, and with δυνάμεις Power.* 1 Tim. i. 17. *Now to the immortal King of ages, &c.*

K I N G D O M.

THE true kingdom was and is spiritual; that of Satan false, merely sensual, and confined to this material system, Eph. ii. 2. *The prince of the power of the air, the spirit which now worketh in the children of disobedience.* But HE, by redeeming man, Ps. lxxviii. 18. *led captivity (this captivator) captive, who said, Luke x. 18. I beheld Satan like lightning fall from heaven, i. e. vanquished.* He foresaw the Serpent's head effectually crushed by his own death and resurrection; and therefore he put up that memorable prayer, for the completion of his task, wherein he enjoined his faithful followers to concur: *Our Father who art in heaven, i. e. Thou of the ALEIM who bearest the awful name of Father. Sanctified be thy Name, i. e. May I be thoroughly separated from that load of sin which I have assumed, by the gracious influences of the eternal SPIRIT, that I may become the*
Sanctifier

Sanctifier of others. *Let thy kingdom come, i. e.* by my bitter sufferings and final conquest. *Thy will be done on earth, as it is in the heavens, i. e.* Let thy whole good-pleasure towards men be accomplished by the ministration of the true SPIRIT and LIGHT, even as it is done by the two correspondent emblematical agents in the names. *Give us this day our daily (supernatural) bread, i. e.* the hidden *Manna*. *Forgive us our debts, as we forgive our debtors, i. e.* Forgive men their enmity and opposition to thee, whereby they forfeited that life they owed to thy bounty, on condition they forgive their enemies, nay pray for them as I do. *Lead us not into temptation, i. e.* In doing thy will, and following thy guidance, let not our trials exceed the aids thou givest. *Deliver us from the evil one, i. e.* Fortify us against all his subtile attacks, support us if we stagger, in mercy raise those who unhappily fall. *For thine is the kingdom, &c.* So JEHOVAH himself deign'd to speak, by the mouth of CHRIST, now in the form of a servant, and made like unto us in all things, sin only excepted.

This kingdom was delivered up to CHRIST, upon fulfilling all his engagements, and making complete satisfaction for his guilty brethren; so we find it predicted, described, and referred to. *Exod. xix. 6. 1 Pet. ii. 9. Rev. i. 6. Ye shall be unto me a kingdom of intercessors, a holy nation. Ps. xlv. 6. Thy throne the Aleim for ever and ever; the sceptre of thy kingdom a rectifying sceptre. ciii. 19. Jehovah*

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in the names hath prepared his throne, and his kingdom ruleth over all. Dan. ii. 44. And, in the days of these kings, אלה the Fæderator שמוא of the names shall raise up his King, who shall never be destroyed, and his kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand for ever. vii. 18. The saints of עלינו the High ones shall take the kingdom, and possess it for ever and ever. In CHRIST's time they impatiently waited for this kingdom, and many mistook it for a temporal one: but our blessed Saviour said enough to remove this groundless carnal ambition of the aspiring Pharisees, Luke xviii. 20. The kingdom of God cometh not with outward show. 1 Cor. iv. 20. The kingdom of God is not in word, but in power. Matt. xi. 12. From the days of John the Baptist until now, the kingdom of the heavens βασιλεια suffereth violence, and βασαι those who press forward αμασσοι have it for a prey: this pious force was necessary, when a generation of vipers and hypocrites refused to go in themselves, and resisted others who were willing to enter; and 'tis always necessary, when the faithful meet with such-like malignant obstruction.

J O H N xviii. 36.

My Kingdom is not of this World.

EVERY kingdom properly consists of, 1. A king with right of dominion. 2. Those who owe subjection. 3. A place of residence, or extent of territory.

territory. 4. Power, or means to exercise his authority. *Adam*, who was vested with a delegated dominion over the earth, forfeited the same, by withdrawing his homage from the Lord paramount; which introduced a quite different (typical) species of government. As the regal power reverted to the *Aleim*, they bestowed it a-new and conditionally, by virtue of the ancient oath, upon *Christ*, who acted by a representative until the triumphant entrance into his kingdom and glory; and being the Chief First-born, primogeniture was the principal external evidence of royalty. The heir of the line, however, frequently lost his right by disobedience or infidelity to his Constituents; so they dispossessed or excluded him immediately, and transferred the kingdom to another, as is occasionally taken notice of in scripture.

After the sons of *Noah* went off in tribes and separate societies, each subject to its several chief, the bulk of mankind, with their governors, apostatised from *Jehovah*, and, forgetting of whom they held their possessions, they became the abject slaves of ambitious and idolatrous princes. Yet one remained faithful: *Abraham* being heir of the eldest line from *Noah*, was chief prince as well as chief priest, and is called, in his treaty with the sons of *Heth*, the prince of the *Aleim*; therefore the high privilege of producing the *Purifier*, the heir of all things, was strictly entailed upon his

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feed. So that there were most fit and equitable reasons for singling out the *Hebrews*, from all the nations of the earth, for the progenitors of Him who should be, and now is, the Universal Monarch; *Matth.* xxviii. 18. *All power is given unto me in heaven and in earth.* His power is from the ALEIM alone, a real *jus divinum*, and the only one that can now be produced. CHRIST sits enthroned in the *Holy Heavens*, the capital of his dominions, where he rules by the persuasive influences of the HOLY SPIRIT, and by his own Irradiating power. All judgment is committed to him, to be exercised in due time; upon even the loftiest mortal kings, who will then have no claim to distinction but according as they have used their authority to promote or frustrate his gracious designs upon earth. His kingdom is not, indeed, *ex, ex,* derived from this world; but, which is much more glorious, it comprehends the whole circuit and system of created beings.

G E N E R A T I O N.

WHEN the scriptures were writ, mankind had been so long and universally used to receive instruction in the emblematical way, that they could not have been intelligibly written in any other. In this view the ideas are properly chosen, the descriptions extremely striking and beautiful, far superior to any thing among the heathen imaginers. If studied with attention, every sentence will be found

found pregnant with sublime sense; particularly in the Song of *Solomon*, where the pure conjugal affection between CHRIST and the Church is convey'd under ideas taken from the instinct of love, mutual endearment, the desire of procreation, anxiety to nourish and educate the issue, which are the strongest propensities in the human breast, the most conducive to a social and benevolent intercourse among mankind, and therefore the fittest that can be to describe the supreme benignity of the ALMIGHTY, and the exuberant gratitude of believers. This, indeed, is turned into poisonous lust by libertines and prostitutes: and no wonder; for they corrupt and pollute every thing else.

What was shewn to *Ezekiel* in vision forewarned the *Jews*, (the departure of the *Cherubim* predicting the cessation and surrender of that œconomy) and was to comfort the church of CHRIST: the latter delineations of the city, the temple and its courts, referred all to the *Christian* state, shewn by emblematical measures, numbers, and things, which would take too much room to explain here. *The lion and the man*, xli. 18, 19. with the *palm*, exhibited that joint Person who should supply the place of the *Cherubim*, by becoming himself Supporter, Conqueror, Ruler; who was to pour clean water upon them, xxxvi. 25. and, under the name *אֲדָמָה*, to find them sacrifices and possessions out of his own proper estate, to take in strangers, &c.

This

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This person is characteris'd by such words as the *Greek*, and all other heathen languages, are unable fully to express; and these descriptive words being used along with the incommunicable name JEHOVAH, there is no room to doubt of His Essential Being and Omnipotence. *Psal. xviii. 31. Who is אלה Execrated but Jehovah?* *civ. 7. Tremble thou earth before the faces of אדון the Lorded one, (JESUS) before the faces of אלה the Execrated one (JEHOVAH) of Jacob.* Ignorance of the *Hebrew* hieroglyphical method of writing, hath laid open *Christians* to be imposed upon by the false notions of apostate *Jews*; as that of the pre-existence of the soul of our MESSIAH, of his eternal generation, inferiority, &c. By a voluntary oath the Essence in CHRIST undertook to be called Son, to be incarnate, to bear our curse; but as he was to raise up seed, he became Father himself, and his children heirs of the promise: so *Job xvi. 9. Behold my witness in the names, and my record on high. 1 John v. 7. There are Three who bear record in heaven. Job xxxviii. 7. The sons of אלה shouted for joy.*

When mankind had perverted the types, forgot the true end and design of sacrifice, and foolishly trusted to the blood of beasts for atonement, it was high time for the ALEIM to shew their abhorrence of such absurd service, and to insist upon obedience and perfect justice. Thereupon CHRIST declares his readiness for the important mission, *Psal. xl. 6. Burnt-offerings and sin-offerings hast thou not required;*

quired; then said I, Lo! I come. It is written, *The sun שמש knoweth his going down*; this is the Light CHRIST, who knew his appointed time of descending hither, and who issued forth like a giant, one made strong for the glorious enterprize, like a bridegroom to espouse. *Hab. iii. 13. Thou hast gone forth for the Saviour (JESUS) of thy people, for the Saviour, with thy Messiah, (Anointed, the CHRIST.)*

The Essence, by being incarnate, became Son of man, of *David*; the manhood, being conceived by the supernatural virtue of the HOLY SPIRIT, became Son of God: thus only, CHRIST was inferior to the Father; the oath and predetermined œconomy made him Son, whereby he voluntarily condescended to take upon him the mortal seed of *Abraham*. *Isa. xiii. 12. I will make אנוש (JEHOVAH submitting to be) a miserable man more precious than fine gold, also אדם (the humanity) than the golden wedge of Ophir.* 'Tis true, *Begotten* implies inferiority; but it is such an inferiority as JEHOVAH cheerfully embraced, *pro tempore*, for our eternal advantage: and woe be to them who despise him on that account! *Psal. ii. 7. Thou art my son, this day have I begotten thee.* This seems to be apply'd to the day of JESUS's resurrection, *Acts xiii. 33.* and *Christians* are said to be *begotten* by faith, hope, through the gospel, &c.

From the ancient prophecies of CHRIST's incarnation, dispersed by various means throughout the

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the whole world, arose the heathens silly stories of *Jupiter* lying with this and the other woman, and begetting imaginary heroes, half mortal, half immortal; hence *Cupid*, their infant god of love, son of *Venus*, (hinting at the desire of all nations); hence, in their oldest monuments, the figure † of a deity, holding out in the right-hand (ready to give) a little man, or child; hence the offspring of the gods called *ἡρώς*, *semi-deus*, from *ἡρα* *Juno*, the air, or from *ἔρω* love, *Martinius* makes it a-kin to *אורה* light, and the same with *Syr.-Chald.* *דור* candid, illustrious; hence such a one was to do, as each priest or poet imagined, some great exploits, destroy tyrants or monsters, rescue a woman, inspire love, &c. Though the single stories are mangled and absurd enough in those romances they call classics, the great aim and tendency of them all may be traced from revelation.

Moses's book of *תולדות* the *generations* of the *names*, and of the earth, is not of the creation and formation, but of successive productions in the natural world, as an analogical exhibition of spiritual generations. Fire generates light, light subsides into air, air feeds and supports fire, continually and in a circle; by the action of these, the earth generates every thing, according to its kind, from distinct *semina* or radical principles: so mankind were produced, and spread like a tree from father *Adam*, until probably they arrived at their crisis of

† Chartar. *imag. deor.* p. 310. edit. Ital. 1588.

expansion in CHRIST, the *second Adam*, the Father and First-fruits of the spiritual or new generation. By the fall, man's life was forfeited, his *Adamah* (body) polluted, the spiritual species rendered unfit to propagate : the forfeit was removed, and the pollution washed away typically, upon condition of an unfeigned affiance in JEHOVAH's power and promises, until, by the mysterious generation of CHRIST, (exhibited in the *names* by *scaturigo lucis*) the curse should be taken from the earth, and man restored to his primeval purity by a certain divine imputation.

תמים PERFECTIONS.

EVERY good gift, and every perfect gift is from above, and cometh down from the father of lights. The ALEIM, who alone are absolutely perfect and lack nothing, granted man at first every thing out of pure bounty, and next out of pure mercy. In CHRIST they give food to eat, his flesh and blood for hidden nourishment and growth in grace ; his wedding garment, of fine linen and untarnish'd lustre, is raiment to put on. CHRIST then is the very chief good. *Deut.* xxxii. 4. הצור *the Compressor* (the begetter of spiritual children) ; *his work is* תמים *perfections*. The ancients were made perfect by faith and by the types ; those since CHRIST, by faith and the sacramental repast. So *Abraham, Job, David* were perfect. The offerings called שלמים were types of Him who

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who was to give retribution, peace, a vestment, perfection. *Pf.* xxxvii. 36. *Mark the perfect, and behold the upright; for אחרית (novissimum) the latter state to that person is שלום peace, rest and refreshment after the toils of war, a crown of glory for dangers undergone. The new stile is agreeable to this new state: John xiv. 27. My peace I give unto you. 1 John iv. 12. His love is perfected in us.*

This is the quintessence of the sacred oracles. *Deut.* vii. 9. *The Irradiator is faithful. Pf.* xviii. 3. *The Irradiator girdeth me with strength, and maketh my way perfections. Deut.* xxxiii. 8. *And to Levi (the Coupled one) he said, Thy perfections and thy lights to the Person, thy Merciful one, whom thou triedst. Isa.* xlii. 19. *Who is blind but my servant? or deaf like my agent whom I will send? who is blind like משלם the instrument of peace? or blind like the servant Jehovah? In this character JEHOVAH is described as blind, deaf, lame, guilty: for, Isa.* liii. 5. *The chastisement of our שלמים retributions was upon him. When Jacob assumed his elder brother's sacred robe, בגד disguise, his father Isaac blindly and unwittingly gave him the blessing: when our elder brother CHRIST, משלם the owner of the garment, hides all offences with his lucid robe of justice, JEHOVAH is considered as blind to our imperfections, willing to grant us that blessing which we have not merited, nor ever could.*

As

As all essential and human perfections were united in CHRIST, every type of him behoved to be as perfect and finished as possible. The emblematical structure, which represented his glorified body, was framed according to the exactest rules of proportion, firm and strongly built, of materials exquisitely chosen, ornamented with every thing curious or beautiful, replete with seven-fold lustre, strengthening bread, and cordial spices; an habitation fit for him whose garment is light, and of whom the high-priest was a figure, vested with a robe of the richest texture and colour, wrought with every *insigne* of the King of glory. The sacrifices were selected with equal sollicitude; all clean and gentle animals, blameless and without spot, the first-born and prime of the flock. Far-fetched and costly aromatics were sent up in fume, to shew that the odour of CHRIST's actions was most grateful and pleasing to רבים *the Great ones*; and to delight their ear, the various powers of harmony were exhausted. The loud voice and sounding trumpet proclaimed their joy: they sung CHRIST's birth, his life, his conquest over sin and the grave, his ascension to the highest heavens, to them and to us a day of Jubilee and gladness.

How amiable man was to his Makers in a state of purity and innocence, we may learn from those excellencies ascribed to the church, in the Psalms and Song, after CHRIST had redeemed her, and restored her lost innocence, whereby she became

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his spouse, betrothed by faith, and consummate by divine love. She is represented as a queen, a king's daughter, young, engaging, and gloriously attired, *Psal. xlv. 13.* Her beauties are spoken of and conveyed by all those sensible ideas which are the objects of desire or lawful pleasure in women to a lover, a husband, a king. *Song ii. 4. Sweet is thy voice, and thy countenance comely.*

שדי.

THIS is a name appropriated very distinctly to CHRIST, but hitherto falsely translated *Almighty*. שד to pour out by heat or suction, and thereby exhaust, dry up, waste; so cultivated ground, a woman's breasts, שד. pour out sap, nourishment, whereby their fertile humidity is drawn out, wasted. שדר, with the latter radical letter doubled, is a more intense degree of the same idea, spoil, destruction, death. שדי is He who pours out nourishment to believers, and in so doing brings waste and destruction to the grand adversary, Satan. It denotes that action of the names which forces vegetables to pour out sap, or the female breast to yield milk; upon which account the heathens worshipped them, *Psal. cvi. 37. sacrificed their sons and their daughters to שדים*. Hence the mother of their gods *Cybele*, (from שבל to flow) with great breasts, the giver of plenty; for what afforded food or nourishment they called μαζος, *mamma*,

as the protuberance upon plants where the branches sprout.

The title is used in conjunction with אל *the Irradiator*, who *Isa. liii. 12. הערה poured out his body in death.* Under the denomination אל שדי he was well known to the patriarchs, *Gen. xvi. 1. xlviii. 3. Exod. vi. 3. Num. xxiv. 4. So Gen. xlix. 25. From the Irradiator of thy father who shall help thee, from the very Purer out, who shall bless thee with blessings שדים of the breasts and רחם of the womb.* The church says, *Song i. 13. He (CHRIST) shall lye all night between שדי my breasts*, which he hath caused to overflow with spiritual nourishment, the sincere milk of the *Logos.* In the book of *Job*, as אל the *Execrated one*, is oftner used than any where else, so שדי *the Purer out*, occurs more frequently, and in the same sentence with אל: see *xi. 7. xxii. 17. xxvii. 2. xxxiii. 4.* The whole is included in the 12th verse of this last cited chapter, *I will answer thee, because אלה he who is Execrated, מאנוש become a miserable man, shall be made רב a Great one. Psal. xci. 1, 2. He who dwells in the secret place of the Most High shall abide all night under the shadow of שדי: I will say to Jehovah, my refuge, (מחס shelter) my support in hunting, my fæderator; I will trust to (בטח lean against) him.*

That *Balaam* was a true prophet, appears from the narration, *Num. xxiv. 16. He spoke who heard the words of אל, and knew the knowledge of עליון the*

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High one, who saw the vision of שדי, being fallen, (dejected in mind on account of his prevarication to obtain Balak's reward for cursing Israel) and his eyes turned round, (convinced of his error.)---And so he proceeds to prophecy most clearly of CHRIST. He would willingly, indeed, have served both God and Mammon: the king of Moab was persuaded of the energy of his words, and therefore strove to allure him to his party by importunity, with large promises of lucre and preferment, which so dazzled the poor prophet's eyes, that for a time he abjured his Supreme master; but, being miraculously reclaimed, he repented of his folly and forsook his enchantments.

בצר *Munition.*

IT signifies a place cut out of a rock, naturally fortified, a protection for persons, and a safe repository for provisions to support them; such were the store cities, granaries for the fruits of the earth, places for drying or pressing grapes, where they were preserved against the excursions of enemies or wild beasts. Spiritually, it is the repository and defence provided for believers in JESUS CHRIST, hence called a rock, a fortress, a strong tower; there his blood is squeezed out for drink, bread is furnished for the war, and the whole armour of God for the battle. *Isa. lxiii. 1. Who is this coming from Edom, (the body of CHRIST) with dy'd garments from Bozrah? (the store of his press-*
ed

ed blood.) *Job* xxii. 24. *Thou shalt lay up בצר*
gold (Divine riches) on עפר the dust, CHRIST
incarnate. So the critics may sweat at leisure to
find out that χρυσος whence Solomon brought
his gold of Ophir. *Isa.* xxxiv. 6. *For Jehovah*
bath a sacrifice in Bozrah, and a great slaughter in
the land of Edom. *Zech.* xi. 2. *The Cedar is fallen;*
they שדרו have poured out אדירם the Illustrious
one: יער הבצור the fenced forest is descended.

T H E P S A L M S.

THE prophetical descriptions of CHRIST, and
the high hopes conceived from his incarnation,
being fore-tastes of the glad tidings of salvation,
preludes to the gospel, were termed songs, melo-
dious entertainments, to be meditated upon, re-
iterated, and accompanied by all the pleasant
sounds of music, as affording a most delightful
prospect to the souls of men. In singing, the real
characters distinguishable in each composition
were to be acted or personated, so as to divide in-
to responses, and the chorus might be HALLELU-
JAH, &c. with interposed flourishes of trumpets
and other instruments. Poetry was doubtless of
Divine original; it was always of old dedicated
to sacred occasions, even by the heathens; and
consisted in confessing the Essential attributes, ex-
ulting in the benignity and placability of JEHO-
VAH, expressing the utmost gratitude, humility

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and obedience for his acceptance of their sacrificial services.

Nothing has done more hurt among *Christians* than taking the Psalms or hymns of DAVID, the *Beloved*, literally, as if they related only to temporary transactions or deliverances wrought for the *Jews*. This is the miserable effect of our being led implicitly by apostates and hypocrites, who are not ashamed to set up their own poultry performances instead of CHRIST's perfect righteousness, and who not only say in their hearts, but avow publicly, that there are no ALEIM. No mere man could speak in the style of the Psalms; no mortal could answer such pompous descriptions, or do such infinite actions; none but the real *David* was a man after God's own heart, nor durst boast of purity, impartial justice, or spotless innocence. It can only be said of One, *Psal. xv. 5.* עשה אלה *He who doth these things* (contained in the oath) *shall not be moved for ever.* Trace all the assertions and characteristics of CHRIST quite through the Psalms, and they'll shew it to be neither lawful nor possible for any other to say or undertake such things as are there.

The title תהלים (plur. masc.) signifies reflexions of light, the praises of the Irradiator, or emblematical illustrations to (for the use of) CHRIST. *Job xxix. 3.* *When he made his lamp to irradiate upon my head, by his light I walked through darkness.* *Exod. xv. 11.* *Who is like unto thee among*

אלים

אֱלֹהִים the (material) irradiators, O *Jehovah!* who is like unto thee, illustrious in holiness, fearful in תהלת praise, (illumination) doing פלא a wonder, in the birth of CHRIST, whose epithet is *Wonderful*. *Psal.* xxii. 3. Thou the Sanctified one, who inhabitest תהלות the praises (acknowledging him the Irradiator) of Israel. These are the praises of רַחֵם the Beloved, the loving one, the giver of delight or pleasure; the idea of which word may be gathered from *Ezek.* xxiii. 3. where the *Hebrews* are charged with playing the harlot in *Egypt*, under the figure of women, who suffered their breasts to be compressed by idolatrous lovers, and their virgin רַחֵם (not *mammæ*) to be profan'd. In the *Greek* lexicons we may observe δαω to bind, ἀμφιδωι bracelets or rings, ἐκδωω to be bound by oath, ἀνιδωω to crown a king, and *Hippocrates* is cited for ἀμφιδεον *osculi matricis circumferentia, et labrum cucurbitæ simile*; of this the פקעים were emblems, 1 *Kings* vii. 24. gourds full of seed and putting forth flowers. CHRIST was to be a first-born, one opening the womb, and to give spiritual delight in generating children after his own image.

The gospels contain but little of our SAVIOUR's history till he entered upon his prophetic office: only that, at twelve years of age, he could explain the *Hebrew* scriptures to the astonishment of all who heard him. This is a sufficient hint how his youth was employ'd. The Humanity had such things to pray for as no man ever thought of praying

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ing for; and as it was necessary to pray with faith, he had his full instructions revealed in the *Psalms*, which he would certainly meditate upon long and diligently, to be perfectly assured he was the person in whom all the prophecies centred, and thence to draw glorious encouragements to embrace his work, and unerring directions for every period of his life. It was proper he should see at once the whole mysterious process of his birth, infant state of information and trial, excruciating sufferings, opprobrious death, powerful resurrection, triumphant ascension, effectual intercession, absolute and unlimited dominion, that so he might with the utmost freedom offer himself up, pure from every sin, to purchase our peace. *Pf.* cxix. 92, 98.

As the *Psalms* were adapted to this main purpose, they contain all those circumstances of our SAVIOUR's private employment on which the evangelists are silent; his meditation on the law day and night, his firm trust in JEHOVAH, his fervent prayers, and mournful ejaculations. They refer to all the emblematical institutions, typical sacrifices, deliverances and persons, and apply them to the gospel state with as much assurance, and in the present tense, as if certain and already transacted. The several agents are so introduced, that their very speeches may serve to distinguish each, without the modern help of affixing *personæ dramaticis*. For the *Psalms* are a poem, an heroic tragedy,

tragedy, wherein the redemption of man is the plot; the hero, CHRIST; scene of action, the whole created system; time, from before the creation to the consummation of all things. But the largest part of this mysterious drama is laid upon earth, and refers to the person of *עֲמֻנָּה* the *Irradiator with us*; as, his joyful birth---circumcision---wisdom, faith, sanctity, when young---baptism---evidence of the HOLY SPIRIT---temptations, and conquest over them---preaching, prayers, praises---resolutions to fulfil the law, and perform all righteousness---appointment of apostles---predictions, miracles---healing diseases---opposition from men, being scoffed, reproached, condemned, crucified---agonies under his Father's wrath---death, sacrifice, atonement---separation of the Humanity from the Essence---embalment, burial, resurrection---ascension, and investiture as king---destruction to enemies.

The use made of the several irrational parts of nature there introduced requires particular regard. The action of the *names* on our bodies and those of brutes, upon the earth and waters, to enliven and cherish us, are expressive emblems of what the *Holy Names*, LIGHT and SPIRIT, were to do jointly, to procure and communicate spiritual life. Thus, they make the barren *Adamah* fertile, impregnate it with vigorous heat, and supply it with radical moisture, whereby abundant crops are produced for bread, wine, oil, to strengthen, nourish
and

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and refresh the human race; so leading flocks to verdant pastures, and fountains of pure water; and shewing, by the instincts for self-preservation in brutes, building on trees, harbouring in rocks, &c. that men should take refuge in CHRIST. There too the whole mute creation is called upon to give emblematical evidence that *irradiation* belongs to JAH the Essence: so the burden of the song is, יהלל-יה, Ascribe to the Essence his supernatural power of communicating lustre and strength, universally, and for ever; ascribe to him the springing forth like light, to execute the great design of man's redemption; ascribe to him his incommunicable property of ruling and acting at the immensetest distance; let the people exhibit this species of praise by irradiation in miniature, the emission of joyful sounds vocal and instrumental, dancing in circles, dispersing revelation all around, or sending it down to the latest posterity by emblems or writing.

A short Extract from the Psalms,

Which may serve as a key for explaining the whole.

PSALM i. *Blessed is the man, &c.* A description of CHRIST.

Ps. ii. All the combinations of the heathen, against JEHOVAH, and his CHRIST, were gloriously frustrated by his resurrection, and unction as King, Son, Intercessor.

Ps. iii.

Ps. iii. מִזְמוֹר to the Beloved. זָמַר to cut off, prune branches from a luxuriant vine. *Ezek. xv.*

2. *What is the vine-tree more than any tree?*

הַזְמוֹרָה *Is not that branch cut off which was among the trees of the forest?* So here מִזְמוֹר is the Chief Branch cut off. This pruning was the means of making the vine, CHRIST, grow up to glory.

Ps. iv. To מְנַצֵּחַ the Conqueror, (נָצַח is the top-shoot continually pressing upwards) in נְגִינֹת (Qu. whether from נָגַה to shine?) *Lift up the light of thy faces, Jehovah.*

Ps. viii. To the Conqueror over הַגִּתִּית the trodden wine-press, wrath. *Thou shalt crown him with glory and honour.*

Ps. ix. To the Conqueror over death, to the Son, מִזְמוֹר to the Beloved. אֶזְמְרָה *I will sing the Branch cut off, thy Name, O Most High. זָמַר Sing the Branch cut off to Jehovah.*

Ps. xv. *Who shall sojourn---dwell in הָרַר the Conceived one? He who---swareth לְהָרַע to suffer the evil, and changeth not.*

Ps. xvi. מִכְתָּם (instrument of chief gold) to the Beloved. *Preserve me, O אֵל, for in thee I am sheltered. I have set Jehovah always before me; because he is at my right-hand, (united to me) I shall not be moved.*

Ps. xviii. To the Conqueror, to the Servant JEHOVAH, to the Beloved, who spake to JEHOVAH the very words of this song, in the day JEHOVAH de-

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delivered his substance from the hands of all his enemies, and from the hand of שׂאול the grave. A sublime description of the death, victory and resurrection of CHRIST; and of the destruction of his enemies.

Ps. xix. The emblems in the *names* to be changed for spiritual beings and actions. *He hath placed a tabernacle* (the body of CHRIST) *for שמש the solar light.*

Ps. xxii. To the Conqueror over the powers of darkness. The scene of the crucifixion, when the Humanity bewails the departure of his אלה. *Dogs surround me, a meeting of evil-doers; they coil, or catch, like a lion, (one accursed) my hands and my feet. Deliver יחידתי my Darling, Joint one.*

Ps. xxiii. The lamb CHRIST speaks. *He leadeth me beside the waters of מנוחות comforts, (the SPIRIT) in מעגלי the circuits of righteousness. I will dwell in the house of Jehovah (his body raised) to length of days.*

Ps. xxiv. *Who shall ascend in הה the hill of Jehovah?* The answer is a description of CHRIST. So Isa. xxxiii. 14. *Who shall dwell for us in the consuming fire?*

Ps. xxv. *Pardon mine iniquity, for it is great. Great, indeed! for it was the iniquity for All. [But the reason in the text is stronger, כי רב הוא Because a Great one He, i. e. thy Name, mentioned just before.]*

Ps. xxvi.

Ps. xxvi. Here he pleads his perfect innocence, which no mere man could plead; that his body might be raised, whereupon the happiness of all the faithful depended; that he who was acting so merciful a part, might not be ashamed; and that the destructive schemes of his enemies might be confounded.

Ps. xxvii. *Jehovah is my Light and my Saviour, whom shall I fear? Jehovah מוען the responsible agent, מוען חיי the strengthener of my lives.*

Ps. xxix. *The voice of Jehovah upon the waters, (the gospel spread though all nations) אל the glorified one thundered.*

Ps. xxx. מוֹמֹר the agent cut off, שִׁיר a leading song, of the dedication of the temple (his body.) The joyful prospect of his resurrection; רנה shouting in the morning. He argues by a question conclusively: *What gain in my blood, should I descend into corruption? Alas! none; the promises had been broken, and man eternally miserable.*

Ps. xxxiv. *My frame תהלל reflects lustre in Jehovah. Many are the evils of צדיק the Justifier: but Jehovah rescues him out of them all: he preserves all his bones, not one of them is broken.*

Ps. xxxviii. מוֹמֹר to the Beloved, לזכיר to bring to remembrance what he was to suffer, and how to behave. *My bowels are filled with burning heat, (wrath) and there is no soundness in my flesh. I am feeble and sore broken. My heart panteth, my strength faileth me.* Luke xxii. 44. *Being in an agony, he*

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prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.

Ps. xlix. *Why should I fear in the days of evil?* עוֹן punishment for the sin of עֲקָבִי my heel shall surround me. (Gen. iii. 15. *Thou shalt bruise his heel.*) Let those who confide in their great wealth boast themselves: no man can redeem another, he cannot make his own atonement to the Aleim, (for the redemption of their life is dear, and fails for ever) so that he should live again to eternity, should not see corruption. But the Aleim will redeem my life from the power of the grave.

Ps. li. To the conqueror מִזְמוֹר, to the Beloved, when Nathan the prophet came to him after he had gone in to בַּת-שֶׁבַע the daughter of the oath. The occasion of the psalm, 2 Sam. xii. 24. *And David comforted Bathsheba his wife,* וַיָּבֵא and went in unto her, and lay with her; and she bare a son, and he called his name Solomon: and Jehovah loved him, and sent by the hand of Nathan, and called his name יְדִידִיָּה Delightful. It is a prayer of the real David, under his sufferings, whereby he espoused the church, (the spiritual Bathsheba) and raised up peaceful and pleasant children by her.

Ps. liii. To the Conqueror over מַחֲלָה that which causes infirmity, (sin,) מְשִׁכִּיל the giver of knowledge (the HOLY SPIRIT speaks) to the Beloved. This is the angel, Luke xxii. 43. *who appeared strengthening him.*

Ps. liv.

Ps. liv. **וְרִיבִים** *Strangers are risen up against me, (the Romans) and oppressors seek after my life.--- The Aleim my Helper.* Here, and in other Psalms, some parts of *David's* history seem providentially calculated to suit the true *Dāvid*, and therefore are made use of as cases to speak upon.

Ps. lvii. **וְעַל** *To the Conqueror over dissolution, מַכְתָּם* (instrument of chief gold) to the Beloved. *Saul's* invincible hatred to *David*, and reiterated attempts to destroy him, represent the united efforts of all the powers of darkness and corruption, *Herod*, &c. to subvert the gracious designs of CHRIST, and to obstruct his exaltation.

Ps. lx. *To the Conqueror עַל שְׂשׂוֹן עֲדוּת* thro' pleasure in the institutions--- **לְלַמֵּד** to teach him, when struggling against heathen opposers.

Ps. lxiii. *My frame thirsts for thee, my flesh longeth for thee, in a dry and thirsty land: so doubtless this earth was to him, who had חַיִּית a perfect view of the glorious realities shadow'd forth in the sanctuary.*

Ps. lxv. God's strength in the natural world, fixing the mountains and setting bounds to the waves of the sea, proofs that he will establish the rock CHRIST, restrain the turbulent madness of the nations, and make the church flourish like the garden of the ALEIM. *Thy מַעֲגָלִי* circulators (light and spirit which move in a circle) drop fatness, they drop it upon the pastures of the wilderness,

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(the heathen world.) *Isa. xxxv. 1. The desert shall rejoice and blossom as a rose.*

Ps. lxxviii. *Let the Aleim arise*, complete all their engagements by raising CHRIST. *The Aleim making to return to the house* (his body) יהירים the joint ones, (εἰρηνοποιους the peace-makers, his soul and the divinity.) *The earth trembles, the heavens also drop* (all the types and emblems fail) *at the presence of the Aleim*, (in CHRIST) *even Sinai itself*, (where they were renewed.) *The Lord shall give command; great the company of those who preach glad tidings*, the gospel. *Matth. xxviii. 19. Go and teach all nations.*

Ps. lxxiv. The giver of knowledge to ASAPH, (the gatherer of the stray'd sheep, here said to be purchased of old.) *Give not to the wild beasts the body of thy תור*, some species of pigeon appointed for sacrifice, in case of poverty, instead of the lamb; under which word CHRIST's advent is clearly expressed, *Song ii. 12. The voice of the turtle is heard in our land.*

Ps. lxxviii. A recapitulation of the Jewish history, their deliverances, rebellious temper, &c. But to prevent the Jews from restraining it to a literal sense, it is expressly said to be משל a proverb, parable, similitude, and a declaration of חידות *Enigmas*, [sharp sayings, like the rays of light collected into a point, directed to CHRIST] for instruction to דור אחרון, those on whom the ends of the world should come, the new generation.

Ps. ciii.

Ps. cii. *A prayer לעני for the afflicted one, (responsible for our iniquity, ענה respondere, עון iniquitas, מען the agent answering, which includes a demand, עין a fountain, such an one as that opened for sin and for uncleanness.)*

Ps. cxiv. *Tremble thou earth at the presence of Adon, (Matth. xxviii. 2. a great earthquake) at the presence of אלה of Jacob.*

Ps. cxx. *A song of ascensions, (Qu. from the grave, and from the earth?) or of degrees. As several of the subsequent Psalms carry this title, they might, like Jacob's ladder, be steps towards perfection; for the word מעלה occurs in this sense, Deut. xxviii. 13:*

AN ABSTRACT

FROM

*An Attempt to explain the Oeconomy of
the HUMAN FRAME, upon the
Principles of the new Philosophy.*

*Vita igitur in sanguine consistit, (uti etiam in sacris
nostris legimus) quippe in ipso vita atque anima
primò elucet, ultimòque deficit; ut cuilibet cernere
est, sanguinem ultimò calorem (pulsus vitæque au-
torem) in se retinere.*

HARVÆUS.

INTRODUCTION.

THERE are two sorts of human learning:
that which is acquired from the instruction
or writings of others; and, that which is acquired
by a person's own diligent observations. The ex-
cessive regard paid to the former has raised many
to the high appellation of *Scholars*, whose knowledge
consists chiefly in words and opinions; but is at the
same time one main reason, why simple nature is
so much neglected, and her operations so little
known and explained. The man who would be
wise to some purpose, must learn *things*, and need
not to have his head uselessly loaded with a varie-
ty of sentiments in so many different languages;
he is to judge for himself, after careful inspection:
there-

therefore he must have an extensive capacity, and a large share of good sense, to take in and compare many ideas at once, and to make just conclusions; with so much skill in the mathematics as to enable him, when 'tis necessary, to calculate the proportions which objects have to one another. Such a man may have conceptions equally great and regular, and yet be at a loss for words, especially when he is describing things unknown or forgotten: it is not strange therefore, if we find his expression sometimes obscure; nor will candour and humanity, especially in those persons who reap the benefit, fail to make proper allowances. Let these remarks suggest a just apology for our author, while he pursues a very natural, tho' unusual train of physical observations, in the treatise now before me; where he traces the prime agents which work mechanically in the human frame and produce all the revolutions there, shews the source of its numerous disorders by their being clogged, accelerated, or unduly proportioned, and points out how to restore its right state and temperature.

CHAP. I. *Some positions about the motion of bodies in fluids.*

IN the common course of nature, all compositions or gross bodies are formed, and all corpuscles or small masses move, in fluids. Motion is communicated either by some external cause as wind, or by some internal pervasive agent as fire; so water

ter is moved and acted upon by the atmosphere, or is thrown off in steam by the action of fire. Small bodies or masses move, or are moved, in fluids, differently in different circumstances: masses specifically lighter than the same bulk of fluid, swim in it; if inconsiderably heavier but flat, and the fluid agitated, they hover and fluctuate; if the difference be great, and their figure fit for pervasion, they sink in proportion; if divided small enough, or joined with lighter bodies, they may rise again to the surface of the fluid, or even swim above it in the air. Masses, expanded or stretched into small bubbles by the entrance of fire, volatile salts, air, &c. so as to be lighter than the fluid, are pressed up to the top, and there swim or burst. According as the fluid is lighter or heavier, small bodies in it have more room to expand, or are liable to be more compressed. Bodies in a fluid move like weights in a balance, for when one subsides or is pressed down, the other goes up with proportionable force and velocity. When the fluid in a vessel is extended, so as to press violently against the sides, if an aperture be made, it will spout out with a force proportionable to the degree of expansion and straitness of the aperture. Our bodies are so contrived, that every thing within and without them move by the same laws: the motion of the fluids is increased by an addition of heat which expands, or is retarded by cold, heavy matter,

matter, inactivity, or any thing which contributes to stagnate or clog them.

CHAP. II. *The things necessary to keep the fluids in motion.*

1. FOOD properly prepared, and seasonably taken. 2. The natural compreffure of the air; without which, motion grows languid, or ceases altogether. 3. A fufficient degree of warmth from the fun, fire, cloaths, action, &c. an extraordinary defect of which fometimes occasions thofe violent efforts we call fevers. 4. The air pure enough for refpiration; for, if thick or foul, the fluids cannot circulate freely, and all motion is ftopped. 5. Reft or fleep; without which neceffary relaxation of the body, its organs would be fatigu'd and difordered, ftrength would fail, and the power of action foon be loft. The two firft of thefe are the principal fubjects of our author's prefent inquiry; the other three come in only accidentally, or are referred to afterwards.

CHAP. III. *The qualities of the feveral forts of matter put into the ftomach, and the juices fecreted into it out of the blood.*

OUR author fupposes what is fent into the ftomach to confift of corpuscles of *water, oil, earthy matter, falts, air, fire, and cold*, along with a lubricating *mucus*, fecreted from the glands of the mouth and throat; and they are met there by a
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subtile mixture like that of salts and spirits, and such a quantity of corpuscles of fire as form what we call *natural heat*. The corpuscles of *water* are extremely light, small, capable of being expanded and carried off by the active particles of air, fire and salts; and they are round, smooth, or so figured as to pervade without wounding or dividing other bodies. *Oil* is less fluid, and most sorts of it lighter than water; its corpuscles are fine and may be expanded, but cannot easily be divided or driven off in steam; they will not mix with any other fluid, but are soft and insinuating when they have access to solid bodies, and seem to sheath and entangle more corpuscles of fire than any other fluid. *Earthy* or *vegetable matter* forms masses, some heavier, some lighter than water, in corpuscles their gravity is nearly the same; 'tis likely its particles are flat, thin or fibrous, fit to adhere and compose bodies, but not to penetrate, and they are liable to be divided, born up, and tossed about in the air or other fluids. *Salts* in masses are generally heavier; tho' some are so light and volatile as to rise and swim in the atmosphere; but there are others so solid and fixt, that the heat of the sun and air cannot move them: some sorts of them seem blunt or sheathed, but more are pointed or figured, and, when properly mixed in a fluid, they are able to divide almost any solid body: 'tis probable what they call spirits are only volatile salts, sheathed. *Air* is more fluid, and not so heavy as
water:

water: how its elasticity is performed our author does not determine; whether its corpuscles are formed like the two sides of a triangle, so as a greater or less pressure makes the legs contract or stretch, and admit the corpuscles of fire between them; or whether its masses can be expanded by fire, like bubbles of other fluids; but how far this elastic force is concerned in projecting bodies forward, deserves well to be considered: air will not pass the pores of any solid, nor even ascend through any fluid unless formed into steam. What form or gravity the corpuscles of *fire* have, is hard to tell; but we may be convinced, that they are so small and sharp, as, by the pressure of the air, to pervade and divide the parts of all bodies, except some few whose pores are too close to give a sufficient quantity of them admittance, and some others whose pores are so open, that they pass freely through without any effect; they keep the corpuscles of all fluids separate, and expand them to a great dimension; they are so light, that, adhering to the corpuscles of other bodies, they stretch and divide their gravity, and make them swim in a lighter fluid; a vast quantity of them lye entangled in all matter, which may be freed and set to work by friction, fermentation, &c. in a living creature they keep the juices thin, fluid and warm, and the absence of these corpuscles is death. Whether *cold* be only the absence of fire, or that it has inactive rough corpuscles, which, when intermixed
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with the pores of a fluid, make it adhere together; if there be such corpuscles, it is probable they are very small, and can pervade where air cannot. The *saliva* or spittle is a slimy fluid, fit to supple the throat and let down the meat easily, and may be vastly expanded with a little heat. The nature of that fluid which is proper to the stomach will be considered hereafter.

CHAP. IV. *The corpuscles of such different sorts of bodies and fluids, mixed in the stomach and guts, will dissolve the bodies in them, raise steam, &c. proved by the effects such mixtures have out of the stomach.*

THE trunk of the body contains the stomach and guts, and these are more or less distended, according as they are filled with food or steam, or as the force within or the force of the atmosphere prevails: the more they are contracted, the more space the lungs have to play in; for as the lungs dilate, they partly compress the steam, and partly extend the case of the belly. When the mixture of food is injected, there is the pressure of the atmosphere on every side without, and the weight of the meat and drink mixt with elastic air within; so that if the matter in the stomach were not reversed and shifted variously by the motion of the lungs or of the body, the lightest and most active particles would make upwards, and so gradually till the heaviest lay like a load at the bottom: but by
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the contents being frequently inverted, or turned upside-down, they have no leisure to settle, and the ferment is promoted, until, by mutual friction and expansion, the whole is reduced to a sort of regular mass, the finer and more volatile part whereof, in form of steam, gets access into the lacteal vessels, while the crasser part is driven downwards. So liquor fermenting in a brewer's vat, if it be moved much, strives to get vent, and bursts forth in steam and bubbles, which is beat back again to carry on the ferment. The volatile salts and corpuscles of fire act much in the same way upon the mass in the stomach, as they do upon fuel in a furnace, where the pressure of the air forces them into the pores, and so they expand and divide the parts of it: the small particles of the one are carried off by the agents in steam, of the other in smoke. Those who intend to boil or burn any thing, estimate how much and what kind of fuel is necessary; and those who would dissolve or flux a metal, must attend to all the circumstances requisite to make the *menstruum* or dissolvent answer the end: so, with regard to the stomach, food ought to be proportioned, both in quantity and quality, according to the various degrees of exercise we are to use, whereby the wasting fluids may be supplied, and a heat excited proper to circulate them. Compare barm in ale with phlegm in the stomach, or any other matter of a tough fibrous constitution, environing small masses of fluids mixt

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with the corpuscles of fire and salts; the whole expands, and forms into a round bubble, whose sides beat back the active corpuscles, and augment their force; and in proportion to the strength and closeness of the phlegm, the agitation is increased, and sometimes till it bursts the bubble with a great explosion. 'Tis thus soap, composed of salt and oil, raises a lather of bubbles with warm water: and hence those juices in animals which help digestion are endowed with a saponaceous quality, as the *saliva*, gastric humour, pancreatic juice, both galls, and the secretion from the intestine glands.

CHAP. V. *A definition of steam, and an account of its various qualities, abilities, &c.*

STEAM consists of a vast number of small masses, being the corpuscles of fire or volatile salts sheathed and environed by extremely minute vesicles of fluid matter, so light as to rise through fluids or swim in the open air: when they are so numerous as to hinder each other's ascent, by reason of their elasticity, they rebound, and impell whatever stops their passage: when they meet with and adhere to corpuscles of cold, the over-loaded agents drop their burdens: when the several masses collect and form a fluid, part of the subtile corpuscles get free, part go off with smaller burdens, and part lye entangled in the fluid. 'Tis not material to know whether each corpuscular agent (for there are infinite numbers of them) keeps the same
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burden through the blood to the paffes in the lungs, the capillary veffels, or the pores in the skin, or whether they change burdens in their courfe. When they go off alone, they are invifible; but, when moving in confiderable numbers, they form a vifible fume, which appears very denfe when preffed together by the cold air in winter. The fteam too much loaded, which goes not off briskly, caufes that uneasy diftention of the bowels which we fay arifes from wind. Tho' all fluids, except air, will fall through the ftrongeft fteam, and meet with little refiftance; yet when fteam iffues through a fmall tube, it will refift and drive back any fluid.

CHAP. VI. *The agents affigned which circulate the blood, fecrete the juices, perfpire and refpire the halitus, fweat, &c.*

OUR growth, life and action depend upon the circulation of the blood, to perform which, it is certain, a very great force is required; and, until the caufe of it be known, 'tis likely the remedies ufed againft thofe diforders which arife from an unequal circulation cannot but be precarious: it confifts of two contrary motions, one outward from the heart by the arteries, the other inward by the veins; and our author thinks thefe muft be performed by two different agents. The firft by the fteam raifed out of the meat, drink, and juices in the ftomach and guts, which, by the joint force of its

own expansion and the pressure of the atmosphere, issues through the lacteal vessels into the *receptaculum chyli*; and onwards through the chyle duct, upper part of the *vena cava*, right ventricle of the heart, and into the lungs, where the superfluity of it is discharged; thence through the left ventricle of the heart, the great and lesser arteries, and so to the extremities of the body. The second agent is without, *viz.* the pressure of the atmosphere, which forces the blood back through the veins, until the two streams unite at the upper part of the *vena cava* in the subclavian vein. The heart seems to be placed in the middle only as a check or stop: the three valves of each cavity or ventricle are so contrived, that they open from the veins inward, and from the arteries outward; so that the venal blood opens the valves and fills the left ventricle, and, mixt with the steam and blood there, pushes open and proceeds through the valves of the right ventricle; these valves shut either way, and hinder egress by the veins, or ingress by the arteries. This reciprocal action, by successively emptying each ventricle, occasions the contraction of the muscles of the heart, which dilate again by turns as the blood pours in. Were it not for this stop, the steam would hurry the blood forward equally, and so lose its strength, but the stop or repulse renews its vigour in about every second of time: hence the circulation of the blood has been grossly ascribed to some innate agency of the heart; and
hence

hence the pulse, which begins at the heart, is renewed in all those parts along the arteries where it meets with a valve or any other kind of obstruction. The air-bladders of the lungs are so proportioned, that any force, beyond what is necessary to drive the blood along the arteries, opens the passages into them, and vents itself there, whereby the lungs are expanded, and the external air presses in, which lays a stress upon the stomach and guts, and distends the lower belly: thus the overplus steam is expelled or moderated, and the influx of cool air, at the same time, by its pressure, keeps the remaining steam in perpetual action; by this the fluids circulate, proper juices are secreted, and the excess is thrown off by sweat.

CHAP. VII. *Observations and deductions, to shew, that the two agents assigned are of sufficient force, and actually do circulate the blood.*

As the force of steam is in proportion to its rarefaction or expansion, and the pressure of the atmosphere; 'tis demonstrable, that a mixture, constantly supplied, kept warm, and defended from the air, such as that in the stomach and guts, and agitated in a vessel after the same manner, would ferment and raise a hot steam, press strongly against the sides, and, if there were long narrow pipes fastened to direct it outward, would issue through them in any direction, just as our steam presses into the lacteal vessels, except what gets vent up-

wards or downwards, or perspires, or is condensed at the ureters. The passages into the blood are so narrow, that the new supplies can enter in no other form than that of *halitus* or steam; and the force of this must exceed that of the blood, or of the pressure of the air, else it would be driven back, and so cause stoppages and swellings. Steam so confined, and successively augmented, will rise to a prodigious force; nor could any thing keep it regular and in temper but such vents as are in the human frame, *viz.* capillary tubes fit to receive a proper quantity of the finer sort, and large pipes or orifices to expel the gross and more entangled parts. The agent that expands the parts, that mixes with and circulates the blood, that issues out at the pores, is surely more subtile and alert than the air we breathe; in a healthy man, it more than counterbalances the pressure of the whole atmosphere, nay, can support the additional compression of several fathoms of water. Exhaust the air round the body of an animal, only suffer it to draw some into the lungs, (if respiration could be performed when the air is kept off the outside) and see if this does not go near to burst the blood-vessels; for 'tis reasonable to think, that when the steam within prevails, it must force the blood outward and distend these vessels, as the prevailing external pressure of air or cold thrusts it inward and benumbs the extremities. In the supposed case, the motion of the steam would be accelerated, and there

there being no force sufficient to press it in again by the veins, we may presume the circulation would be arrested, and the veins swelled with blood. In proportion to the increase of steam, by too great ferment of the juices, high food, spirituous liquors, or violent exercise, all the apertures of the body emit great quantities, the lungs play quick and absorb much air, until the steam waxes and the agitation begins to abate; such an unnatural ferment tends to drive too crass matter into the blood, and the liquid part out of the vessels; so that there is nothing left behind but a grumous tough substance, which cannot perspire or secrete. On the other hand, tho' outward cold shuts up, and by preserving increases the force of the steam; yet, when it is so intense as to thicken the juices in the pores and cuticular vessels too much, the steam, denied an exit by the outward parts, causes them to swell and turn red. The animal languishes, and is equally distressed by excess of cold, or defect of steam. One thing more is well worth observing, that the more business steam has to do, its ferment grows stronger and sharper: for as exercise wastes the steam, so it at the same time increases the fermentation in the stomach, which sends continual new supplies: so also when the blood is viscous, and obstructions in the vessels hinder the steam from going off, the heat being pent up rages the more, which subtilizes or attenuates the viscid matter, and binds up the excrements, until so much of the
sharp

sharp salts or spirits are freed and raised as to remove the obstructions, and set the blood in motion.

CHAP. VIII. *The contrivance of the frame, and disposition of the parts of our bodies, fitted for such motion by these agents.*

To keep off the pressure, or cold, from without, the heart and lungs are cased round by an arch of bones; and the diaphragm or midriff below divides them from the stomach and guts, which being acted upon, both by the expansion of the lungs, and the stress laid upon the lower belly by the atmosphere, the force of the steam is thereby assisted in issuing out of them into the trunk. The blood mixed with steam runs very thin and freely through the arteries; as they lye low, it is not liable to be condensed by the external air: these arteries branch outward, till they are divided into a number of inexpressibly small vessels, so small at the extremities, that the strength of the skin alone is enough to defend them, as its pores are fit to perspire the overplus steam. When the blood has thus made its progress outward, it is received into the veins, which lying near the surface, gives the air opportunity to compress them equally in all parts, so that the blood will flow in where it meets with least resistance; for each opening of the valves and push of the steam through the heart makes a sort of *vacuum*, the veins are widest that way, and least pressed within the trunk, and perhaps some remains of
motion

motion from the heart by the arteries, are so many concurrent circumstances to facilitate its return. As the finest part of the steam and blood passes through the vessels of the head, where all the senses are seated, and a violent bursting or pressure there might be fatal to the whole frame, the strong circular bulwark of the skull environs and protects them from the incumbent air: this also assists to secrete the steam and provide that subtile fluid which fills the nerves, and which, being transmitted with almost incredible ease and swiftness by their numerous branches to all parts of the body, joined with the compression of the atmosphere, transacts a train of mechanical wonders in muscular motion. Between these opposite forces, of steam within and air without, are the bones formed like a wall, consolidated, and made a bond of union to the whole compages. The cavities of the trunk are full of vessels, or other pliable contents, which are fastened together by certain ligaments, and by the application of their sides mutually support each other, while they keep up the action of the steam, unless the expansion happens to be raised to such an unnatural pitch as to overcome the strength of the abdominal muscles and the pressure of the air, and so cause ruptures. If the lower belly had been ribbed, and the whole trunk cased in bone, 'tis impossible the blood could perform its course, or the lungs have room to vibrate, and the intestines would be deprived of that
action

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action which is necessary to discharge the excrements. Motion has been falsely ascribed to the solid or fibrous parts of the body, whereas they have no active quality at all; they are only bent, contracted, extended, or acted upon by the fluids: so the strength of the muscles is compounded of the expansive force of the steam in the arteries and nerves within them, and of the compressure of the atmosphere which binds up the outsides and forces into them more juices from the outer veins and glands, and also keeps them from extending too far, or bursting; hence the great motion of the heart, from its compact twisted fibres to resist, and its vastly numerous tubes to receive the expanding fluids. Moreover, to give the different sets of muscles their surprising strength, besides the regular supplies from the arteries and what is squeezed inward from the veins, 'tis highly probable there are some lateral vessels from both veins and arteries, acted upon oppositely or alternately by the two different forces; or the steam issuing from the nerves may act between both, and expand the blood and juices emitted into the muscles.

CHAP. IX. *Voluntary motion, tho' not directed, yet performed by the same agents.*

THOSE animal spirits to which people ascribe their voluntary actions, our author thinks, can be no other than the subtiler part of that steam which he has been describing. Heat, or the corpuscles of
fire,

fire, disseminated through our bodies, could not carry on motion; but must pass between the pores without any effect, unless they were entangled or arrested by the fluid particles, so as to extend them and form an infinite number of circular bubbles or vesicles, which are fit to pervade and press against the solid parts. As these spirits are exhausted through the pores, lungs, &c. a continual supply of them becomes necessary. They can act only by mechanical impulse; and the mind or will has no other hand in the operation than to determine where it shall begin and how it is to be directed. The steam in the muscles does the rest: if obstructed, a struggle and weakness ensues; if too sharp, it wounds; if too moist, dense or precipitate, it causes rheumatisms and palsies.

CHAP. X. *Some thoughts about the manner of sensation.*

MUCH blood and steam circulates in the head, confined to a small space and with few pores to discharge it; so the steam may issue where it finds most vent, and consequently in a greater proportion at the eyes, ears, mouth, or nose, where the pores emit it with freedom. The steam, secreted from the blood, and beat back by the skull, may be arrested by and proceed along the nerves, and onward to the organs of sense; and this is the more probable, because the senses are mightily affected either with a deficiency or excess of this pervasive fluid.

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fluid. If so, it seems to be a natural deduction, that the senses are occasioned by the various interruptions of steam in its passage out, which impells it backward to its source at the root of the nerves in the brain; and this retrograde impulse produces sensation all along the nerve so suddenly struck, and specifically distinguishes each sense according to the sort of steam or the degree of impulse. Thus, if the steam diverging at the eye can push the light against the object, it will rebound against the eye; which seems easier to conceive, than that the light should be reflected from a plane so equally as to terminate in a point at the eye. By fermentation we know light is emitted out of rotten wood, and out of several parts of animals, particularly the eye, whereby creatures sometimes see in the dark by virtue of that emission alone. Whether the nerves be porous small tubes to convey the animal spirits, may be disputed; but it is certain whatever is in them cannot circulate, because they are branched out from the great nerve in the brain to all parts of the body, but none of them returns.

CHAP. XI. *The sides of the greater tubes composed of lesser ones.*

THAT all the parts of the body may participate of the vital *halitus*, the greater tubes as arteries, veins, ducts and glands, must be composed of a number of smaller ones at their sides, to receive juices still thinner and thinner out of the blood,

ter-

terminating outward in the capillary glands, where they are secreted, and the remainder sent back; and the issuing of these fine juices out of the blood must of course thicken it, and lessen its impetuosity.

CHAP. XII. *A description of the ducts, glands, &c. for collecting and discharging juices out of the blood.*

GLANDS are a congeries of small vessels which secrete several sorts of juices from the blood, conveyed to them by the blood-vessels, and by one another; they have small valves opening outwards to make their discharges (according to the different sizes and properties of the corpuscles of steam to be separated) into the mouth, stomach, or intestines, out of the brain, lungs, liver, milt, kidneys, &c. which are composed of numbers of them as it were gathered together; in particular, they serve to throw off quantities of overplus steam by vomit or looseness, especially in the bloody flux. The ducts to these glands are proportioned to transmit juices of various consistencies and kinds, fit for their respective uses in the eye, mouth, gall, stomach, &c. and perhaps the brain in the same manner supplies the nerves with fine steam.

CHAP. XIII. *The contrivance and uses of the bags, valves and stops of the stomach, guts, &c. and how they are extended or contracted to discharge the excrements.*

THE pharynx, at the upper end of the gullet, has one or more valves opening to receive the food,

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and shut again to prevent the steam from getting back that way ; this is evident from the alternate gulps, by the resistance of the valve, in forcing down fluids. The stomach can be distended or contracted even in the proportion of eight to one. When the steam in the stomach and guts is weak or abated, the external pressure sends in the blood and juices, which fill the several vessels and contract the stomach. Cold food taken when the stomach is so contracted, presses out the juices and condenses them; food taken warm extends the lower belly, gives a greater sense of fulness, and palls the appetite, until the steam be condensed by a draught of cool liquor. If the stomach and guts are kept distended, and the juices which promote fermentation are hindered from being secreted into them out of the blood, the meat will neither be duly digested nor discharged, and the steam will clog and overcharge the body. These juices making a sudden irruption into the stomach and guts occasion surfeits, gouts, cholics, and other diseases: fruits, or other cold matter, injected in too great quantity, which cannot easily ferment, by resisting the action of the steam, will sometimes press open the valves of the *oesophagus* and return to the mouth ; if it cannot get back, the ferment raised to a certain height occasions a fever, or, by the force downwards, violent fluxes. The *pylorus*, or outlet from the stomach into the intestines, seems to have valves or vessels about the sides of it, which

which may fill and contract it when the stomach is empty: as food taken cold condenses and takes off the resistance of the steam, the outward air presses the blood and juices thither, shuts up the *pylorus*, and hinders any thing from entering the guts, until the steam rarefy and drive out the grosser juices, and so open a passage. If there were not such a stop at the *pylorus*, cold drink would rush down, condense the steam in the intestines, and hurry along lumps of crude and indigested solids. The bottom of the stomach newly filled hangs down against the guts, until, by the pressure of the atmosphere upon the lower belly and the expansion of the steam, being lifted up to a level with the *pylorus*, the contents empty at leisure, and the stomach gradually contracts. The sides of the *duodenum* are thicker than those of the other intestines, perhaps to sustain the strength of the steam arising upwards when the *pylorus* is shut. This, and the *jejunum*, retains but a small quantity of the fluid mass descending from the stomach, which falls down lower, and leaves them generally filled with nothing but steam; they are fastened all along to a membrane called the *mesentary*; and as their sides are planted with numerous lacteal vessels, this is evidence that the chyle passes in the form of steam. The third and fourth of the intestines, the *ileum* and *cæcum*, hang in short folds, and therefore are fitter to retain the excrements, until the valve at the top of the *colon*

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gives way to receive them there; this gut, which is the largest of all, has its bags supported by ligaments or strictures, that the motion to stool may not be too frequent, and that the steam may have time to pass through the several folds. The guts have no serpentine winding or peristaltic motion, further than that the gross matter is conveyed from one into another by the steam's alternate abating or extending: thus, when the stomach begins to discharge its contents, the guts are filled and stretched; their ferment or extension, while the resistance of the stomach decreases, lifts up its bottom to a level with the *pylorus*, and assists it to evacuate; and this action repeated, the top of each lower bag successively expanding, presses the burden out of that immediately above it, and so on till the whole be lodged in the *colon*, or great repository, from whence being by various strainings deprived of its finest juices, it is expelled through the *rectum*. The bags and valves or stops are necessary to retain the fluid mass, and to confine the steam, for performing the several degrees of digestion and secretion; by turns, the agents in steam go off by parties to carry on the action outward, and proper juices are forced into the guts to keep the ferment from decaying till its business be done.

CHAP.

CHAP. XIV. *The common agents, or accidental causes, which contribute to secrete the juices out of the blood-vessels into the glands on the sides of the stomach and guts.*

SECT. 1. As the fluid mass is discharged, and the fermentation abates by part of the steam deserting, and part of it being clogged or condensed, the resistance within grows weak, and suffers the pressure of the air to fill the blood-vessels in the sides of the intestines, and so contract them, and press the juices out of the blood vessels into their internal glands, whereby the ferment is renewed and a discharge promoted. Besides, other causes may concur, such as the thinness of the blood, the ducts into the glands being clean and open, cool air to prevent the steam from issuing too fast at the pores, moderate action, &c.

SECT. 2. What hinders the juices from secreting into the glands, is steam, which keeps the sides of the stomach and guts too much distended, flattens the blood-vessels and hinders the blood there from circulating freely, and presses the glands so that the air cannot drive the juices into them; and this is occasioned either by the quantity or grossness of the steam, the lacteal vessels being strait or foul, the blood sluggish and heavy, or for want of action.

SECT. 3. The mouths or valves of the glands open, in the several parts, to discharge the juices, as the pressure of the atmosphere increases and the

expansion within diminishes; or the corpuscles of fire, salts, or pointed bodies, applied in proper fluids, frett off and cleanse the scurfs of phlegm from their mouths, and open them by pushing in like wedges: by removing this obstruction from the minutest glands, the resistance of the valves of the larger glands behind is successively weakened, and the juices from the blood secrete and come in regularly.

SECT. 4. From opposite causes, the mouths of the glands are shut; the weakness or wideness of the outer pores, the steam expanding, and phlegm or close tough matter blocking up their mouths; or some dry, blunt or astringent matter may thicken the juice, and turn it into masses too gross to get passage thro' the small valves.

SECT. 5. Various circumstances concur to raise the steam: such as the stomach being clear of phlegm or such matter as sheathes the agents, a sufficient quantity of heat and salts or spirits mixt with thin flowing juices. The steam rises quick by too hot or salt food, spirituous liquours, violent exercise, whatever stops the passages or hinders it to perspire, keeping off the pressure of the air in bed or by cloaths, or sitting near fire. By its effects upon the several parts, judgment may be made whether the steam rise in due proportion, too fast, too crass, or too sharp. When it is properly nourished and excited, in a strong atmosphere and clear air, it circulates briskly, and, as we see in young healthy

healthy persons, the body is light and active, the muscles strong, the outward parts plump and smooth. When accelerated to excess, it inflames the whole body, affects the tender vessels in the head and trunk, drives out the finer moisture by the lungs and pores, sharpens the remaining juices, and preternaturally hardens the excrements.

SECT. 6. On the other hand, the steam is hindered from rising, when the agents are entangled or overpowered by viscous matter; want of proper juices in the blood to be secreted into the stomach, or stoppages in the glands; too much meat or drink, or either of them disproportioned; a load of phlegm which sheathes, and renders the salts or spirits inactive. Hence the passages become foul and straitened, the blood retarded, the whole body languid and heavy.

SECT. 7. What makes the steam pass, is its rarefaction, weak pressure of the atmosphere, the matter in the guts well digested, the lacteal vessels wide and clean, the blood fluid, the skin thin and the pores open, pure cool air to bear off the steam from the lungs, moderate action and sleep; to which may be added a free evacuation by stool, whereby more crass matter will press down to succeed that discharged, and so the upper guts being filled only with thinner fluid from the stomach, the steam will have freer vent, the inward heat abate, and the blood move quicker.

SECT.

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SECT. 8. The steam is consequently hindered from passing through the vessels, and outwards, by causes quite opposite to those last above recited.

SECT. 9. The passages in the guts are stop't, or their valves shut, by large quantities of tough indigested phlegm; by draining off or perspiring the fluids, which leaves the blood thick, and the excrements dry; by corpuscles of such a figure as to absorb or arrest the juices. A stop of this kind in the upper guts may force the steam upward, open the valves, and make one vomit. If the obstruction be near the stomach, and the steam cannot issue out of it in due proportion, the pressure of the atmosphere will send a greater share of gross blood into the inward vessels, and the arteries may be more distended than when the steam is not interrupted.

SECT. 10. These passages and valves are assisted in opening by the juices secreted out of some peculiar glands, as of the gall-bladder and pancreas, or those between the several plaits of the valves, which, by the act of discharging their juices and steam, have their insides at once impelled and contracted: this secreted liquor extends the guts, makes their sides supple, and by moistening the surfaces of the excrements makes them purge off easily; and 'tis probable the volatile juices and salts which follow produce the disagreeable stench upon exoneration. If these are too plentiful or sharp, they fret the glands and hurry off the excrements
loose

loose and in a ferment, sometimes attended with blood.

SECT. 11. The same agents open the passages and valves where the urine secretes. Whatever cools and condenses the steam in the guts, removes the pressure from the kidneys, and opens their ducts; salts or sharp corpuscles cleanse and widen the glands from whence the excrementitious fluid is discharged into the ureters. There are acid particles, like those of rennet, apt to divide and thin the fluids; 'tis likely some of these in the little glands of the kidneys, make the grosser parts precipitate or subside, and strain the rest off into the bladder. When the passages are too wide, they drain more than enough of serum, and thin the blood excessively.

SECT. 12. If the guts are expanded with steam, their sides press violently against the kidneys, and contract the veins, ducts and glands in them, so that the water will pass thinner and in less quantity: but when a very considerable stop is made in the urinary passages, it shews the blood-vessels to be full and clogged; whereby the steam, which cannot get vent, recoils, throws up the unnatural juices secreted in the stomach by vomit, and causes fevers.

SECT. 13. Let us now lay together a state of the operations in a healthy person, and how varied. Hunger is attended with a lassitude or feebleness, occasioned by the defect of steam to move the blood quickly

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quickly and distend the parts ; and with a gnawing or sharpness in the stomach, by a brinous or salt fluid secreted there and remaining after digestion : the lower divisions of the guts may be supposed to be filled with crass excrementitious matter, and the upper empty or extended with steam, mixed with juices from the gall, pancreas, &c. In this condition, the food being injected with a sufficient quantity of thin drink to dilute the whole, the brinous fluid sheathes, and the mash begins to sort itself according to the specific density of its parts ; the active salts, by dispersing themselves, will free others, and promote secretion, until the stomach be enough expanded to send out its contents. After meals, there is a coldness and heaviness thro' the body, because the food condenses the steam ; but, after a while, the ferment rises and sends off the light volatile corpuscles, the blood recovers its motion, and the proper kinds of secretion are renewed. If you lye down with a full stomach, the posture varies the case ; if on the right-side, the pressure is toward the *pylorus*, and some of the heaviest masses may go down undigested ; if on the left-side, the opposite vacancy drives the lighter parts and steam first to the guts. Lying down after digestion, the brinous fluid left in the stomach corrodes and inflames that side which is undermost, it not being so able to endure it as the bottom of the stomach ; if on the right-side, it gets through the *pylorus*, passes with the steam in the guts, and so causes

causes a burning heat over all the body. There is also probably a quantity of phlegm, or mucous matter, secreted into the stomach, to prevent the brinous fluid from corroding when one fasts long. When the digestion is not assisted by some exercise of the body, the meat not being sufficiently tossed and mixed, the light volatile parts fly off, and occasion what we call vapours; for the steam raised plentifully to the brain, secreted into the nerves, and not discharged by action of the muscles, may distend them too much, cause obstructions, and disorder the senses. Riding, walking, running, or any sort of exercise, mightily increases fermentation, especially where the muscles are much employed, circulates fast and discharges the steam. The stomach and guts act like a still: too little heat, runs water; enough, spirits; too much, spirits and crass matter; when excessive, the pipe stops, the head flies off or bursts. A man who keeps his skin clean, uses proper diet, (viscous meat and old well mixed drink, whence the steam rises regularly and equally) and takes little or no food till the last be digested, may by degrees be enabled to sustain long and violent exercises; but when the body is not so prepared, any laborious action drives abundance of phlegm and crass matter along with the steam, expells the finer juices, and stops circulation. The effects of drink are various: pure water serves to dilute, but if taken in too great quantity dissipates the agents, weakens their power,

and,

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and, by blunting the force of the steam, makes one spiritless and inactive. Other liquors operate according to the proportion of spirits they contain, and as they are more or less purified by fermentation: if spirituous or sharp, as old *French* wine, *Champaigne*, &c. they subtilize the juices, and divide the meat so small that much of it passes into the blood, which falling upon the extremities makes them full and hot, and causes rheumatism, gout, &c. Drinking of spirits hurries the steam along, drives out the thinner juices, and leaves the body hot, dry and faint. What they call a fever of the spirits is occasioned by steam highly volatilized, so that, when secreted into the nerves, it becomes too hot and subtile for its employment: it may be cured by absorbing, sheathing or clogging the juices. Milk, soft drink, &c. make the steam crass, the body heavy, and pall the appetite; but dry old wine or ripe beer moderately taken gives the steam a brisk easy circulation.

CHAP. XV. *Some thoughts about the causes of sleep.*

INCLINATION to sleep generally follows a repletion of meat or drink, which entangles or overpowers the corpuscles of heat, salts, &c. and renders one dull and heavy; when the steam is too much condensed by phlegm or other cold matter lodged in the stomach and guts, or by a thick foggy air; when it is so wasted by long and violent action, that there is not enough left to circulate
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the blood and distend the parts; in fine, when any causes concur to weaken or clog, to exhaust or perspire it. Some creatures sleep all winter, and are roused by the sun's returning influences. Spare diet, a clear stomach, brisk ferment, moderate action, cool air prevent sleepiness. Gentle warmth conciliates sleep, hot sharp juices destroy it by making one feverish and restless. In sleep, when there is no external action to carry off the steam, or what perspires is rebounded and keeps the body warm, the agents within work mildly, have leisure to secrete the juices into the stomach, and to send proper supplies to the brain. When the body is thus sufficiently recruited, and the parts replenished with steam, we awake; if one lye long after this, the abundant perspiration produces an universal faintness, after which thin warm meat will be most agreeable to the stomach.

CHAP. XVI. *The effects of too much cold.*

FIRST it condenses the steam, shuts the pores, and contracts the small vessels; hence violent efforts being made within to remove the obstructions, cause great pain in the head and lungs; but these disorders are sometimes carried off by the nose, coughing, turbid urine, looseness, or part of the steam getting room to expand itself. Water next the feet, when the pores are much opened in walking, mixes with the steam, enters into the blood, and by its grossness clogs the smaller vessels:

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so in wet shoes, damp sheets or shirts, &c. When the belly is too cool and the steam thick, juices press in and affect the guts with cholic, looseness, &c. And cold in any other parts of the body may have similar effects: it straitens the glands, makes them secrete sharper juices than usual, so that they break out with greater force, as in the lungs or neck of the wind-pipe. In the *Northern* countries, cold shuts and straitens the pores of the skin so much, that the salts or sharp juices, struggling to perspire, may fret the glands and small vessels about the joints, and cause the itch, especially if the blood be enraged with dry hot food. In an universal cold, warm thin fluids, moderately spirituous, pervade, dilute and open the congealed juices, excite the dormant steam, refresh and strengthen the guts. Cold moist air arrests those crass particles which should be expelled by the lungs or pores, which getting into the stomach, chill and contract it, hence aguish distempers; and this occasioning the brinous juices to flow thither apace, may raise hot fits at certain intervals.

CHAP. XVII. *The effects of too much heat.*

OUTWARD heat rarefies the steam, and makes way for it to pass the pores. Sudden heat, or going into a warmer climate, is apt to let go the finest juices, and, by pressing the sharper part of them into the stomach and guts, causes fevers or fluxes. So excessive hot air rather adds to, than decreases
the

the corpuscles of fire, volatile salts, &c. in the blood, and either occasions or spreads infectious epidemical diseases, burning fevers, &c.

CHAP. XVIII. *The effects of the atmosphere upon animals when rain is rising.*

AT this time the pressure of the air is lessened; abundance of corpuscles of heat, or expanded moisture, mixing with it, varies its effects upon our bodies; the inward force exceeds that without, the stomach and guts extend, the gross excrements take up more room, the steam and blood find less resistance without, and begin to settle there; the increasing heat and moisture all around saturates the air, hinders the lungs from emitting particles of the like kind, and exhausts only the subtiler part of the juices; in fine, the meat does not digest duly, the body is loaded, the vessels and glands by being long contracted lose their contractive force, the blood is rendered incapable of making the necessary secretions, the excrements divided too small send great part along with the steam, and the tough phlegm which remains and settles downwards cannot be dissolved, or easily discharged. When the rain falls and clears the air, the external pressure and coolness returns, the pores shut, the steam rushes in to perform its wonted functions, the lungs throw out whatever incommodes, and things take their former course. Without doubt, weak sickly persons are most sens-

ibly affected by these changes of weather. Day and night, the different seasons of the year, courses of the moon, the times of going to bed and of rest, the manner of clothing, lacing the stays or girding the body more or less, with numberless other circumstances, all contribute to make very material alterations in the body.

CHAP. XIX. *The effects of wind coming over a vast tract of land.*

A DRY cold Easterly wind brings with it from the continent some mineral or terrestrial corpuscles, which not only drives back the steam and hinders the lungs and pores from perspiring offensive matter out of the blood, but perhaps thickens the juices by insinuating some of its own gross particles, whereby the body is dull, distressed and despirited, as is evident from the disorder of the pulse, croaking noise in the guts, and an universal uneasiness. Here, if it can be endured, robust exercise is serviceable, or an allowance of brisker liquors than one has been accustomed to.

CHAP. XX. *The causes of different constitutions.*

THE different operations in animal bodies depend upon the different formation of the organical parts; upon the size and wideness of the several tubes and glands, and the strength or thickness of their sides or valves; upon the quantity of flesh and thickness of the skin, and as they are more firm

or

or lax. The fluids act according to these differences. A fat fleshy man sends out most steam by the lungs; a lean man, who has little flesh to cover the blood-vessels, will perspire more largely at the pores. If the ducts or glands are too strait to open the valves, costiveness often ensues; if too wide, looseness. The constitution is indeed first formed in the womb, according to the constitution of the parents, but may be afterwards changed by various accidents, as alteration of food, air, exercise, &c. and, by a set of new customs or habits, may become almost totally changed from its primeval state.

CHAP. XXI. *The use of vomits, and how they operate.*

VOMIT is used to bring up tough phlegm or four juices lodged in the bottom of the stomach; and may be properly taken immediately after digestion, when the ferment in the guts is pretty strong. It should consist of such corpuscles as will open the glands to secrete juices and raise so much steam as can bring them upwards again, assisted by the atmosphere's compression of the guts and their expansion, till they open the other glands in the throat, and get vent by the valves; they are promoted in their operation by drinking a large quantity of thin lukewarm fluid, which is a convenient vehicle for them to act in; and, according to their strength, they ferment and fly like gun-powder *quâ data porta*. If a vomit be taken when there

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is a ferment in the stomach, and the *pylorus* open, the expanded steam hinders the glands from opening, and by their being full and strong they prevent the steam from ascending. When the steam meets with any stop in entering the guts, it is reverberated, and causes vomiting, or what we call an inclination to vomit.

CHAP. XXII. *Of the nature and use of purgatives.*

THE intention of a purge is to discharge phlegmatic, bilious, or other offensive matter forcibly with the excrements; whereby the guts are first cleared, then the glands are opened to secrete any gross humours out of the blood; to be taken when the stomach is empty and contracted, the glands full, and the steam in the guts mostly spent, as that is the properest time to get vent downwards; and the working must be promoted at intervals by small quantities of warm liquor for the purgative corpuscles to act with. The steam is thereby strongly excited and expanded, the glands being under a great compressure secrete plentifully, the juices and steam mix with and expell the excrements. The phlegm as it descends, sometimes making stops, the sharp juices always fretting the intestines, and the blood pressing inward to supply vacancies, must needs weaken the extremities and affect the body with a languor or sickly depression. If the purge, for want of strength or due proportion, cannot work effectually, by fermenting the
phlegma

phlegm or bile without carrying it off, it will cause obstructions or gripings, and if it get into the blood along with the steam, it thickens, inflames and corrupts it. If too violent, it debilitates the whole frame, and perverts the course of the fluids. The tension of the steam in the guts being weakened, the kidneys are also able to secrete grosser fluids, and to discharge a great deal of the foul matter by urine. But when the phlegm is thus hurried away, the volatile salts as uppermost finding their way into the chyle vessels are apt to overcharge and irritate the blood exceedingly, and may not perhaps leave a sufficient number behind to serve for digestion or evacuation. And it requires great caution in prescribing physic, or even spare diet, in case the peccant matter ought to be kept from the stomach, or like the small-pox be expelled outwardly.

CHAP. XXIII. *Of clysters.*

WHEN the stomach is so foul or in so great ferment, or such malignant juices are got into the blood, as makes it not safe to disturb them with purgative medicines, a clyster is useful to moisten and extract the dry gross excrements; it acts like a purge as far as it reaches, by pressing against and opening the glands; but, too often repeated, may exhaust those juices which serve to open the valves and loosen the excrements. Injecting certain
cool.

cooling juices in this manner might perhaps, in some cases, abate the steam and do service.

CHAP. XXIV. *Of diuretics.*

THESE, by opening the glands of the kidneys, ureters and bladder, evacuate what is offensive by urine, the steam being loaded, tired, condensed and falling down with the fluids; for in cool weather, and on drinking cold weak liquors, the most passes this way; but when the thinner part is sent off or perspires by heat, the water is less in quantity, high-coloured and muddy. 'Tis likely the corpuscles of fixed salts, which cannot perspire without strong steam and great heat, generally pass by urine. If the diuretics be over-diluted, contract the intestines, or make the glands secrete too much, the brinous juices, necessary for digestion and the grosser discharges, may be born away with the torrent. Urine in a vessel kept in fusion, by the corpuscles of steam or spirits, continues clear; when it has stood so long that these evaporate, the sediment sinks or precipitates.

CHAP. XXV. *Of sweats and bathing.*

THE intention of raising a sweat is to open the outward passages, to dissolve some cold watry juices which clog the blood, and to discharge them by the pores. This should be done by exciting a brisk steam, after the food is well digested, by keeping off the external air, and by a warm covering to

reflect the heat successively against the body. Sweat raised by exercise, when a person can bear it, is doubtless the most natural and advantageous; for a sudden strong steam in the stomach and guts is apt to carry particles of crass-matter into the blood, especially when they are filled with meat and drink. After one is warmed by action, a little warm strong drink taken in bed operates effectually. After sweating, as soon as the air comes to the skin, it presses the clammy matter against and shuts the pores; the scales thus formed will sometimes require to be removed by the friction of a coarse cloth or soft brush, but this should be done when the outward parts are cool, lest the mouths of the pores turn red, humourfom or angry. Bathing in hot water not only makes one sweat, but cleanses the outside of the pores, and makes them shut close afterwards in the open air. Cold bathing, by locking up the pores and driving the steam in, may be useful to remove obstructions within the body, and so cure the rickets or weakness of the limbs, most effectually in children or timorous people, whose struggle augments the effort of the steam. When any part is immersed in cold water, it causes a pressure inward, most sensibly on the bladder, and inclines to urine. Partial bathing, or fomentation with hot spirituous liquors, insinuates steam into the small vessels, which expands the juices, and spurs them on in their course.

CHAP. XXVI. *Of bleeding.*

OPENING a vein is proper when there is too much or too crass blood, so that it cannot circulate or pass the capillary vessels without pain; or when it presses against vessels which have been bruised or broken; or when the sharp salts in it fret the sides for want of room to play; or when its fulness and expansion stresses and hurts the small nerves; or when the steam is too strong and hurries the blood, or too weak to thin and circulate it: in these, and such like cases, lessening the quantity gives the air liberty to straiten the outward vessels, and suffers the steam in the stomach and guts to expand. The aperture makes all the blood tend that way, and the circulation to stop a little, which causes sickness. Mean time, if the steam within be strong, it pushes out by the chyle ducts quantities of such matter as mixes with or retards it.

CHAP. XXVII. *Of cupping and scarifying.*

THIS operation (which serves to extract any stagnant juices, or overplus blood) is performed by applying a hollow vessel to the part, taking off the pressure of the air, so as the steam can enter and extend the vessels there, which in that condition is let out by incision, or lancing the skin. It may be considered, whether a bladder nicely fixed upon a swelled part, and air forcibly pumped in, would not repel the humours, and help to discharge them another way; or whether, if a man were put into a
large

large receiver, and sufficient air pumped in to increase the pressure on his outside, this would not force the juices inward, or heighten the action of the steam like cold bathing.

CHAP. XXVIII. *Of blistering.*

WHEN a ferment hath thinned the blood and over-charged it with salts or other pointed bodies, a quantity of sharp corpuscles, spread over the cuticular glands and small vessels, will pierce into and open them, if the whole be covered with a plaister of some cleaving matter to widen the pores and keep off the air: this loosens the skin, lays open the mouths of the whole glands, and gives a free outlet to the fretting humours, and by the application of proper plaisters the secretion is either continued, or a stop put to its career. 'Tis impossible to prevent some of the sharp corpuscles from getting into the blood, which must hurt the inner glands until they are sheathed. In the same manner, the glands of the stomach and guts, when opened to a great degree, or as it were wounded, will issue juices against a great strength of steam for a time, and exhibit the effects of a blister.

CHAP. XXIX. *Of issues, rowels, &c.*

THESE serve to discharge gross matter out of the blood, by wide glands or vessels, cut, kept open, and defended from the air: when such matter stops up any of the blood-vessels, the blood driven

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ven thither by the steam rebounds, and leaves successively a crass addition behind, which swells the vessel, sometimes cuts, or inflames it.

CHAP. XXX. *Of plaisters and ointments.*

A PLAISTER, of what our author calls cleaving matter, keeps off the pressure of the air from vessels whose ends are cut or lacerated, makes way for the steam, prevents any sharp corpuscles issuing out from fretting the sore, and the juices from drying or turning to scab, which would stop the discharge: when enough has been evacuated, another plaister is composed of corpuscles more blunt, smooth and healing. Ointments are various, according to the sorts of oil or matter mixt up with them: in general, they keep the humidity from evaporating and the part supple.

CHAP. XXXI. *Of smoaking or chewing tobacco.*

THIS is practised to open the greater glands in the mouth, and discharge by *saliva* or spittle out of the blood too abundant, crass or sharp humours: but 'tis likely the frequent use of it weakens the secretory ducts and glands, perverts the natural course of the juices, and renders them unfit for their proper office.

CHAP. XXXII. *Of snuff.*

IT opens the pores of the nose, and makes the glands secrete; by a sudden stop of the steam it
often

often causes a deep inspiration, after which the depressed diaphragm, by a violent and quick return, dilating the lungs and whole thorax, the steam breaks out with a strong effort, which is called sneezing.

CHAP. XXXIII. *Of alkalies, absorbents, astringents, sweetners, opiates, &c.*

MANY of this class of medicines † constrict the glands in the stomach, &c. and entangle or overload the steam so that it cannot move; whereby the natural circulation and discharges are either stopt or diminished, which stop lasting for any considerable time must have very ill consequences. Astringents or styptics, such as the Jesuits bark, they say, restrain an effervescence of the blood: but it is highly improbable they should reach so far, because they have a strong tendency to coagulate before they can get any length, and *Boerhaave* bids us be cautious in administering them, *ex consi-*

† Why our author has thought proper to rank these articles all under one class, is not easy to account for, as their operations are so very different. The learned editors of Mr. *Hutchinson* have bestowed a note upon this chapter, and it undoubtedly needs more to be said to explain and support the doctrine there laid down. As the author mentions alkalies, &c. and talks of their overloading the steam, my excellent friend is of opinion, he must stand corrected here; for medicine knows of no alkalies but dry and liquid salts, and absorbent powders: the former certainly by their heat increase the circulation, which is attended with a long train of consequential effects upon the frame, of which it is scarce to be thought that clogging the agents can be any of them.

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deratione certi experimenti, quo scimus austera in primas vias nimis, in interiores difficulter agere; he might have said without hesitation, that their operation is entirely confined to the *primæ viæ*, as it is well known their virtue ceases upon the least purging.

CHAP. XXXIV. *Conjectures about the use of bitters.*

THE greatest use we make of bitters, is, to prevent fluids from turning acid by long keeping and change of seasons, as salt preserves flesh uncorrupt and fit for nourishment. Since the juices secreted in the gall-bladder, and some of those in the glands of the stomach, are extremely bitter, it should be carefully inquired what effect they have in fermentation; whether they keep fluids thin, and so divide the acid corpuscles that they cannot unite or precipitate, or how they hinder the juices and excrements from turning sharp or sour. All sorts of bitters seem to be very small and penetrating; when taken naked into the stomach, they heighten and thin the steam, and perhaps irritate the glands; and if the pancreas and gall evacuate their juices only into the guts, 'tis probable their chief purpose is to repress acidity in the excrements during their long fermentation.

CHAP. XXXV. *Comparison of the effects of volatile and fixt or sea salts.*

ALL vegetable matter contains active volatile salts and spirits, which affect the palate and nose
with

with various quick sensations; and all fresh water contains some mineral or vegetable salts. All creatures live upon vegetables, water, or the flesh of each other, the juices whereof yield little fixed salt. Man prepares his food by fire, which, tho' it evaporates some of the volatile salts, and the most part of the volatile juices, yet agitates the remaining volatile salts exceedingly, and makes the meat easier to dissolve; and his drink is sharpened by fermentation: so that he feeds upon more volatile salts and spirits than any other creature, and besides keeps them in action by the warmth of his food, cloaths, houses, bed, fire, &c. And yet brutes, which live upon cold raw plants and simple water, digest better, and evacuate more regularly; the volatile salts in their food are disentangled by just degrees, and do not fly off (as they too frequently do from us) before they have done their duty; therefore they have no use for sea or fixed salt to blunt and arrest them, or diminish their velocity. The use of sea salt has lately been discarded, and physicians forbid it in all disorders; but we do not find people less healthy formerly, who used it always and in large quantities, nor has nature provided such immense masses of it every-where for no purpose. Fermentation, dissolution and corruption, which volatile salts promote in the human frame, require to be tempered and regulated by the fixedness of sea salt, which we see, when thrown into the fire, loads and restrains the light

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corpuscles. If most of our disorders arise from the excess or violent action of volatile salts, sure the fixt sort, which bears down and discharges them, is more needed in proportion.

CHAP. XXXVI. *Of the effects of eating fresh fruits, &c.*

THE various seasons of the year, and different latitudes or climates, point out the particular uses of plants or vegetables. Gentle heat raises light corpuscles, and forms them into tender blossoms; the heat of summer brings fruits and herbs to their full size, replete with cold and heavy juices; as the heat declines, these begin to ferment and ripen; when pulled, part of them will keep, and others may be preserved for some time wrapt in fixt salts. Children, and people whose bodies are hot and uneasy, delight in cooling fruits; and indeed, when the season turns suddenly sultry hot, and the body is expanded with steam and volatile salts, alloys are absolutely necessary. But quick transitions and excess are equally dangerous; the body should not be suffered to cool hastily, nor too much of the gross vegetable juice be hurried by the steam into the blood. New-gathered fruit or green herbs are capable of a sort of ferment which raises gross steam, and if indiscreetly taken produce obstructions, surfeits, fevers, fluxes, &c. but nothing can be more innocent or nourishing in proper quantity and in due season. When the muscles and ligaments let the steam extend the belly out of course,

it

it is a sign of weakness, and the food should be changed; nor does there seem a safer method to abate the sharp steam, promote evacuation downwards, secrete the juices, and contract the stomach, than by eating moderately of fresh fruit and herbs about an hour before dinner. When the stomach is kept extended with hot strong things, and the blood filled with sharp juices, vomiting and purging signify little, but do as much hurt as good, nay even fasting will not bring them to temper: nothing will sufficiently change the depraved constitution but a constant cool diet.

CHAP. XXXVII. *Conclusion.*

It is obvious from what has been said, that all diseases are so many efforts of the agents to disengage themselves; that the body is so surprisingly framed and qualified, that no disorder can befall us but the agents conspire to remedy it; and that nothing hastens our death but violence done to them, and a perverse habit of abusing ourselves, or trusting to the arbitrary prescriptions of those who know nothing of the agents, or of that innate heat to which the illustrious *Harvey* justly ascribed the circulation of the blood.*

* *The following notes, referring to this abstract, came too late to the printer's hand to be insert in their proper places, but are too material to be omitted.*

In CHAP. III.] It is hard to discover our author's intention in several parts of this treatise. It may be questioned, whether his looseness and obscurity in several passages was not out of design,

that as little of his own philosophy, or at least as little of any systematic view of it, might appear as possible. He certainly could have spoke more determinately in many things; for example, in his guessing at the cause of the air's elasticity, his definition of cold, &c. where he could have been at no loss to determine more exactly, and to have expressed himself with greater propriety as to both.

In CHAP. V.] Tho' there are undeniable proofs of the existence of steam in the body, and of the tendency of all the proper fluids in the body to dissipate and act in form of steam, wherever they have access in their natural degree of heat, and tho' that ought most necessarily to be considered in forming a just idea of the animal mutations, secretions, circulations and functions; yet there are some strong objections to the length the ingenious author carries the action of steam in its proper form from the *prima via* into the blood: such as, the inconceivable tenuity and multiplicity of the lacteals, with their numerous inosculations; the vast number of glands of the first and second order they terminate in, and prove excretories from again, before they arrive at the lacteal sac and duct, quite analogous to the order of the circulation and secretion of fluids in other parts of the body: so that it is difficult to conceive how these volatile particles, which must be several times collected and condensed, and mixed with other animal fluids, in their passage through the glands of the first and second order, how, I say, they should always retain the form and force of steam in the same manner as if they run in straight small pipes into the common sac, and from thence into the blood, as a funnel of steam mixing with the blood in the left subclavian vein, and thence forward driving it on with the force of steam the length of the finest and remotest ramifications of the arteries.

In CHAP. VI.] The ingenious Dr. *Wilson*, in his admirable treatise *de luce*, has summed up the causes of the circulation under these several heads. 1. The pulsations of the heart, the force of which we are certain extends as far as we can discover the vibrations of the arteries. 2. The perspiration from the surface of the body and lungs, which drains off the *materia perspirabilis*, and so, to speak mechanically, sucks forward the fluids behind. 3. The external pressure of the air, which squeezes forward what cannot escape by perspiration, into the returning veins. 4. The emptying

ing of the chyle duct into the left subclavian vein, and of the meseraic veins into the hepatic: these most certainly give an additional force to the circulation, as they owe the origin of their force immediately to that principle which prepares the aliments, and first drives them into the circulating fluids. 5. The inanitions of the heart, from which the venous circulation derives a new force by the same law that all bodies press toward a *vacuum*. 6. The quantity of innate heat in the animal fluids, in a regular proportion to which all the above causes act more briskly, or more languidly.

IN CHAP. VIII.] As a supplement to our author upon this article, take the account of the nervous fluid, given in the treatise already cited, to this purpose. The beginning of all motion is ascribed in the brain, which, with its continuation the *medulla spiralis*, is observed by anatomists to exist before any of the other parts of the body, nay before the *punctum saliens* or one drop of blood is formed. All the future parts of the *embryo* derive their motion and force primarily by the stream of pure spirits from the nerves, and it is extremely probable the first rudiments of the solids are propagated from the nervous *fibrillæ*, which are spread or branched out to every part of the animal frame. Hence as the blood flowing from the heart nourishes the whole body, so the brain is the perpetual source of that fine fluid which diffuses light, life and sense. And tho' it may be true, that these subtiler spirits are secreted afterwards from the blood into the brain, yet the nerves receive no more this way than what they first communicated to the heart. The doctor proves that these spirits, from their instantaneous motion, gentle and easy action, exact correspondence with that which strikes the *retina* in vision, and from the shocks of the electrical *aura*, can be no other than the very substance of light, which receives impressions from without, and is arrested for that purpose by the intervention of a certain soft inert mucus spread over the extremities of the nerves.

AN ABSTRACT

FROM

GLORY or GRAVITY, *the mechanical*
or *second part.*

GLORY is the name of that agent which rules in chief in the material world, and excites all the ideas conveyed to us by the senses, which, like so many centinels, watch and bring in intelligence of all those variations in matter which the frame of our body requires us to attend to; so the perceptions which affect us most are large and distinct, while those objects which we are least connected with are seen under smaller angles, and make the faintest impressions. 'Tis necessary, that the agent which supports and moves every thing should be every-where; and yet that itself should be imperceptible or invisible, otherways our attention would be taken up in admiring it beyond measure, and diverted from our immediate commerce with that kindred mass which supplies our frame with substance and nourishment. Hence, that subtile fluid which pervades all things, and leaves no *vacuum* † in nature, escapes our view,

† By a *plenum*, or *no vacuum*, must be understood all the atoms of matter being in contact with one another; so that to introduce one atom more must require more room than the system of matter without it occupies.

and

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and gives us no distinct ideas of its greater operations, in moving this globe, and laying a stress upon every particle of matter. However, besides that it is distinctly revealed and described, its existence and properties can be demonstrated from its effects, in the different degrees of cohesion, weight, and so resistance which it communicates to the atoms of other bodies.

It appears from scripture and observation, that the universal system of the heavens and the earth consists of an immense, tho' determinate number of units or corpuscles, perfectly solid, indivisible, passive; only, when put in motion, they are liable to external accidents, so as to rest upon, rub against, resist, adhere to, or change places with one another. Those which are so formed as to cohere in certain large masses, are solids; those of another form, which seldom adhere but in smaller masses or grains, are fluids; and those dispersed in them, which when collected serve to form vegetables and animals, are of a third and mixt kind.† Any particles of matter so minute as easily to lodge in, or pass through the interstices or pores of our own or other bodies, cannot be perceived, and therefore some have thought proper to term the space they occupy a *vacuum*: but these corpuscles when collected into masses may even become palp-

† It may be a question, whether *adamah*, vegetable animal substance and mould, be a distinct species of atoms, or only a different modification of the particles which atoms compose.

able,

able, or when in extreme motion, so as to impinge and strike forcibly on all sides, they cannot fail to be perceived in a very sensible manner. Thus it is with respect to air and fire: and the existence of these units is further proved from the power of one species of them, put in motion, to pervade the pores of the hardest metal, and to dissolve its parts. 'Tis evident from the effects, tho' we cannot directly perceive the units themselves, that each sort must be of a particular figure and dimension, so as to be more or less liable to the accidents above-mentioned, and that no force, friction or collision can deprive any one of them of its original size and form. As matter cannot act upon matter, or preserve that motion impressed upon it at first, but by contact in all its parts, the universe must be, as the S. S. have expressed it, absolutely full, and limited within certain bounds.

The atoms which compose the heavens, THE NAMES, and are alternately formed into fire, light and spirit, are all of the same substance, figure and size; and, being of the smallest kind, are least capable of cleaving together or concreting. But it appears, that, when in slow motion and great compression, they are formed into small masses or grains, which, because masses of one species of atoms cannot have pores to admit other atoms of the same species, must be considered as solids, although, when loose or fluid, they change places with incredible celerity. The same atoms, in the
action

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action of fire, can split the grains of those which adhere, and send them out so split in streams of light. Light has a capacity of pervading the pores of solids and fluids composed of the other different sorts of atoms, and so acting upon them in all directions. At a great distance from the central fire, they are again composed into grains of spirit, so large as to be incapable of entering the pores of other solids or fluids, consequently reach over the pores and press upon the whole surface, and thus keep the body in its natural state. By these degrees of mechanical motion in the celestial matter, given to it by the ALEIM, an expansion was produced, which separated the waters, and formed the earth into a dry firm convexity for man to dwell upon.

Thus, we suppose the mechanism established in the heavens to consist in an orb of fire at the sun, dividing and melting down the spirit driven inwards by the light, which rushes out in a contrary direction; that this opposite motion, whereby the atoms of light and spirit press each other forward and sideways, forms an expansion †; and that the whole is so contrived as to be a regular perpetual motion. The matter of all other solids and fluids is inactive, and subject to the Names; which Names were appointed the rulers in the universe, and represen-

† Expansion means no more than an universal lateral pressure, derived from the resistance the gross air and light meet with from each other in their direct course in and out from the sun.

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tatives of JEHOVAH ALEIM in their essential powers and operations, tho' the light acts *in chief* here, or is the principal agent with respect to our earth. Spirit is the same, whether irradiating from the circumference, mixed in our atmosphere, in that motion we call wind, or pushing against those bodies whose interstices are *so close that רוח spirit cannot come in between them*. So of אור light, whether irradiating from the solar fire, in that condition which gives the sense of seeing, when it pervades the pores of solid bodies in a straight line, as through glass, diamonds, &c. or moving through the oblique passages between other solids without giving that sensation to the eyes. As the spirit is the instrument of impulse†, and presses upon surfaces in proportion to its density or the size of its grains; so wherever it cannot come the light reaches, and whatever it cannot do the light performs, and nothing can exclude light but the very substance of an atom. Hence it is, that no part of this triple fluid can be separated from the rest of its own species.

In the formation of the earth, which was first a watry chaos in the form of a hollow sphere, the cavity filled with dense air and the convexity surrounded with *thick darkness as a swadling-band*, the

† Spirit is the primary, but not the only cause of impulse; it presses upon the porous parts of the surfaces of bodies, but the light, tho' it pervades the interstices, presses and pushes the solid parts of bodies.

spirit put in motion pressed it equally on all its *faces*, so that the waters could neither descend nor ascend until *there was light*, which pierced into the pores of the mass, made an expansion, and thereby separated the heterogeneous parts†, forming the grosser matter into an hard shell or crust in the midst of the waters; and the same expansive force continued, inward and outward, crackt the shell, united the airs, and made way for the waters to be *gathered to one place*. By this action of the light, the atoms of earth were digested into the several strata it now consists of; the larger sort of atoms would of course, as giving more resistance and so more forcibly driven, be sunk deep into the shell, while those of a less size and fitter to yield would lye upmost, and form beds of chalk, clay, coal, &c. At the same time, the mixture of light and spirit brought up out of the *void*, by the greater force of the circumambient mixture thrusting down the waters, would carry along with it a number of fluid or dry atoms, which afterwards hovered round the earth, the largest being always nearest the surface, and gradually smaller and smaller to the verge of its atmosphere.

† A friend suggests, that 'tis more proper to suppose, the beds of the atoms of homogeneous matter were, by divine wisdom, placed in proximity; for if the expansion was equal outward and inward, it cannot be supposed atoms of the largest size would descend, the resistance being as much against their descending as in favour of it.

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THE NAMES then are a self-moving machine, and there is no other. Wind-engines are moved by the spirit, water-engines by the force of water under the spirit's pressure, steam-engines by light and spirit acting on the vapour contrary ways, and in the same manner life, strength and mechanism are imparted to animals. This subtile agent is so adapted, by its different degrees of fluidity or concretion, as to fit and fill every kind of interstice; every corpuscle of passive matter is surrounded by its substance, and it is truly said of light, *there is not any thing hid from its* חַמָּה *heat*, or effects in motion: so just is that of the son of Sirach, *Ecclef. xxxiii. 15.* "In all the works of the Most High, "you see always two and two, one against the other." By the greater expansion of light with fluids, than the outward compression of the spirit, plants and animals swell to their due size, have their nourishment circulated, and propagate their kind. For this, these two were worshipped by the heathens; which induced JEHOVAH ALEIM to reveal their properties very minutely, and to reclaim their powers, more especially as light, the material glory, by its respective offices in the natural world, was an exhibition of CHRIST's glorious operations in the spiritual system.

Here Mr. *Hutchinson* lays a train of experiments before the reader, whereby he proves that the light has a vast force when separated from the spirit, and that it acts where the spirit cannot enter; particularly

ticularly he describes at length the fire-engine, which was first put in practice by an acquaintance of the author, who frequently consulted him upon the powers concerned in it.

Seeing and Colours.

A RAY of light is a very small pillar of this fluid, issuing directly outward from the sun, till something interrupt it. In proportion to the solidity, or to the form of the pores, of that which interrupts, part of the light passes through, part of it rebounds and changes its course; allowing always for the inclination of the surface it falls upon, and for the refraction which it suffers by passing through and striking against the corpuscles of a different medium. The reflexion is strongest from a smooth or polish'd surface; because when the surface is angular, the line of rebound makes a right angle with the side of the angle which it strikes, and so the light is thrown off obliquely. All light from the sun, a candle, &c. pushes in a sphere from the centre, and is reflected from every point of the surface which obstructs its progress. If the light fall perpendicular, and all pass through, you cannot see the surface: in proportion to what passes, and to what is reflected, the different surfaces appear coloured. If the body be of different thickneses, it will appear of different colours; so plates of glass change colour by being viewed separate, or one behind another. Where the motion of light is brisk

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or fiery, the surfaces seem near red, and in less degree approaching to white. The eye perceives the body at an angle, the legs whereof are extended to the outsides of the body: so the medium of vision is a triangle or cone of light.

Thus the rebounds of this subtile fluid, agitated from the object to the eye, give the sense of seeing: and if sound can be conveyed out of a glass vessel void of air, nay even full of air, and hermetically sealed so as air cannot pass through its sides, it is the vibrating motion of this fluid also which strikes our ear, and communicates sensation to the auditory nerve. As seeing is caused by the action of light, so the pressure of it is strongest and the object most vivid, where it is most active: but when the pressure is too strong, the eye suffers pain. Where the action is weak, objects seem near: and if strong, they appear at a distance. One cannot see an object in a crooked line; because as the reflexion is straight forward, what reaches the eye out of that line comes from another reflexion, and represents another body.

Reflexion of light.

THE rays of this fluid from the sun are repulsed or reflected, from the plane they strike upon, in supposed straight lines; which reflexion, in a clear hot day, may rebound to other solid bodies several times; and this agitation augments considerably the force in the lucid stream. Where the irradiation

tion is direct, with few reflexions, the air is sedate and cool. If the rays be reflected or turned back in the same line they came, their force is almost doubled: they receive a lateral outward direction from the atmosphere, which is apparently greater in the evening. The light which presses through a hole moves quickest in the centre, and weaklier near the sides, whereby it exhibits divers colours: this diverted Sir *Isaac* excessively. Motion is not essential to matter, nor can matter move further than the force which impells it continues: so visible light, which is driven out in connected lines, like rows of bullets in a barrel, ceases in a moment on that side of the interposing body where the broken part of the line is; in scripture, צלמות the *shadow* or image of death.

The part of this fluid at the sun, or in violent motion, is fire; at some distance, heat; further off, warmth; next, light, which grows fainter as the motion begins to cease or is interrupted; where its action is least, darkness and cold; at the greatest distance from the fire, it is wholly inactive and congealed: and thus the sun is not only the eye of the world, but also the furnace where all things are prepared. If bodies have no inherent inclination to motion or rest, but as they are directed by the motion of this fluid, it may move them as easily as so many feathers, or move as it would do without them: by its pressure they are separated, each to its proper place, according to the size or

figure of their corpuscles. The motion of the air becomes more violent near the sun or fire, in proportion to the straitening of an angle at the centre, as the same quantity moves through the straitest part of the angle in the same time as it moves through the widest part. Nothing larger than units of light could successively drive them out from the sun hither; and nothing larger than themselves behind could drive these units, or small masses of æther, into the pores of bodies with such force.

The proof of the whole depends upon what, tho' hitherto overlooked, admits of ocular demonstration, *viz.* that the grosser parts of the fluid move towards the sun, and the smaller recede: even the light of a candle goes off in this manner, and the rotation is preserved by the grains of air pushing in and gradually rarefying as they draw nearer the *focus*. This is a small picture of the never-ceasing motion in the heavens, where the action of fire is supported by dividing and expelling the fuel, which re-unites and falls down into it again: and yet that mechanism is certainly confined to a certain circumference, if there be any æther which the solar irradiation cannot reach. Perhaps the fixt stars are set at so great a distance, to return the light, in order thereby to prevent a stagnation of the grosser æther, and to assist it in finding its way inward.

Fire

Fire.

THIS fluid, sufficiently agitated, can *per se* divide the corpuscles of any solid body, without pushing the body forward; but does not impell or drive any thing here, without the assistance of air, water, or some grosser fluid. If its atoms, like so many spikes or wedges, can be driven with force enough to split asunder the atoms of a diamond, must not the atoms of fire be as hard as those of a diamond, or that compressure which keeps the diamond solid be taken off? surely both; for in fire, where the spirit is melted as it comes in, and the vibrations are so quick in every direction, the pressure of the spirit must be lessened or removed. Fire obstructed by or expanding water has a prodigious force. A small quantity of water poured upon burning coals or other fuel, expands and bursts the fuel by the repulsion of the corpuscles of fire, makes more surfaces, and so renders it fitter to be acted upon. The rays of light or fire which reach hither, and have such terrible effects, make little or no percussion in the open air. It is this fluid which pervades the earth, raises vapours, &c. The corpuscles of it, intermixed with those of other bodies on the dark side of our globe, remain entangled and clogged, until that hemisphere be turned again toward the solar irradiation, which divides, agitates and rarefies them; and so alternately.

When

When and where fire is most needed, it acts most violently, as in the night-time, in frosty weather or cold climates: the adjacent masses of air are so united as to confine the corpuscles of fire to a narrower compass, whereby the expansion or struggle is increased: but when the mid-day or summer irradiation thins the air so as to deprive the *focus* of that dense cover which both presses upon and feeds it, the fire at once loses its union, languishes and dies. Our small fires are sheltered in the interstices of the fuel from too great a quantity of air, which would oppress and extinguish them, until the ferment be communicated to other small æther, or more fire be injected, whereby the action is continued for some time; and this operation divides the parts of what we call fuel accidentally, or drives it off by the vent in pillars of smoke. When the fire is included in a place where no more air is admitted than the fire can divide, a thin *vacuum* is formed, and the air pushes in with vehemence: if there is not access for a sufficient quantity of air, the *vacuum* is still thinner, and the air acquires greater force in making its way into the aperture. The fluid parts of fuel are easily driven up in gross flame; and it may be no bad way to prove the fineness of spirits, or the purity of oil, by the difference of time in consuming or evaporating them separately. The heaviest melted metals burn and press out fire with the greatest vigour; but, by reason of the smallness of their interstices, the action does not continue long.

HINTS

HINTS *upon* PHILOSOPHICAL
SUBJECTS, *tending to illustrate and*
confirm Moses's Principia.

AMBITION and self-sufficiency led men to be inventors of systems: and the heathens, who had no revelation to guide them, except by corrupted tradition, were in some measure to be excused. But of those who have been favoured with the inspired writings, 'tis strange that not one has been willing to owe his philosophy to *Moses*, tho' no progress can be made in the most valuable part of the knowledge of nature without understanding and acquiescing in his descriptions. In this our author presumed to be singular, and laid hold of the happy opportunity of being instructed at the feet of the divine prophet; by whose guidance he has been enabled to point out the footsteps of real nature, and to lay down principles for resolving all its subtile operations. From the various irreconcilable accounts and disputes about the motions in the universe, wherein the philosophers have introduced so many mysteries that they have left none for religion, many well-meaning people conclude, that these actions are too great to be performed by properties in matter or material means, and therefore think they do best to ascribe them to the immediate presence and power of God, without considering for what end
the

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the creation, formation and laws of the material system were revealed, *viz.* to give us clear and distinct ideas of the invisible things of God by analogy, according to *Rom.* i. 20.

There lyes a compressure upon every unit or part of matter, which can only be perceived when the masses composing that fluid called the firmament are smaller on one side than the other, and in proportion as this difference increases it comes more under our senses : so the external pressure of the air appears to be immensely great, compared with the resistance of those particles which can pervade the pores of copper or glass vessels, pumps, &c. Wherever there is a difference of fluidity in this fluid, the pressure tends thither ; the degree of pressure is according to that difference, and in the same proportion as the subtiler part recedes in the opposite direction. The circumstances of the body which comes between, or obstructs the free action of the firmament, are however to be considered, as its dimension, the largeness of its units or the straitness of its pores ; and the pressure diminishes from the surface of the body outwards, and within towards the centre, in some proportion to the distance either way. These pushes of the masses of air or spirit among the looser parts in light, and towards those which are loosest and in the greatest action or fire, will, when duly attended to, account for what they call gravity, lateral pressure, elasticity, and for every species of
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mechanical motion. Nor does this motion require any other *vacuum* than that which is less than the least atom of light can fill, which is absolutely inconceivable.

When there is nothing in a vessel but that fluid they call *vacuum*, and the outside is compressed by a fluid whose parts are grosser, if the sides yield, the thin fluid flies out at the pores of the vessel; but if the vessel can stand the compressure, and you make a hole in it sufficient to admit the parts of spirit, they rush in with great force, and the smaller parts escape at the pores. Water poured upon wedges of dry'd wood, fixt in holes of huge blocks of stone, will, by the constant pressure of the firmament, expand the wedge and split the block: so pouring water upon a dry rope makes it broader and shorter, and by being repeated enables it to raise great weights. Before the use of gun-powder, they burst rocks asunder, by first heating them to make a *vacuum* in the interstices, and then pouring on water or vinegar, the parts whereof were driven in like wedges by the external air. Thus the parts of salts, in gross fluids, are forced between the corpuscles of metals, and dissolve them. An innumerable series of actions are performed by the same laws. So in projection, a solid moved with great velocity pushes against the æther, and attempts to leave a *vacuum* behind; thither the light before recedes; the spirit before flies off to each side, while that behind
pushes

pushes after, takes the solid from the hand, and drives it forward.

Tho' the parts of a burning candle are pushed out and wasted by the action of the æther, that is but accidental, and tho' they are mixed with, they cannot be the light itself; for this is formed from the spirit pressed in and divided, which receding from the fire carries along and dissipates the corpuscles of tallow. A common experiment shews, that light is not made by the parts of fuel, but of small æther; for when the air is extracted out of a vessel of clear glass, and only the small æther remains or can enter, if the glass be rubbed with one's hand in the dark, the subtile parts without are agitated, rush thro' the pores, move those within, and so produce flashes of light. The quickness of fire here is proportioned to the fitness of the fuel it acts in; is heightened by the contrivance, disposition, or mixture of the fuel; and is perhaps assisted in dividing the parts of the fuel, by the units of volatile salts, which may be pushed in with greater force than those of æther. In the heat of the sun, the action of fire in fuel is weakened for want of spirit to compress and supply.

Elasticity has been the term for an occult quality, when some fluids easily expand, and when some bodies bent are made to re-act. It cannot subsist in the units, because they are solid and inflexible; therefore it must arise from the form of the bodies, and the intervention of other matter.

When

When some parts of the surface of a body are divided, by the subtile atoms forced in there, while other parts of the surface adhere, the body is kept bent, until the compression be counteracted or taken off by the air, when the subtile atoms recede, and the figure of the body is restored. The same action of æther which makes bodies elastic, augmented to a degree of excess, can also destroy their elasticity; for this quality is not proof against fire. Gun-powder is a mixture extremely apt to fret and divide the parts of air, and when fired it projects the ball with prodigious velocity; yet this is all transacted by the æther forming a sudden *vacuum*, pent up and directed by a long barrel or tube; which, by rushing out at the openest end, gives opportunity to the spirit to pursue until the æther subsides again to an equilibrium.

As our author is for rejecting all the unmeaning terms hitherto used by philosophers, to express those powers in nature which they did not understand; so he excludes chance or accident, so far as these words are made to denote any thing irregular in the divine workmanship, and insists that every phenomenon in the universe is the effect of infinite wisdom and design. Doubtless God, when he created the world, had all the accidents of matter, and all the actions of men in view, and knew how, when and where every event would take place: he could so proportion and dispose the parts of matter, that not only those things which are ob-

viously constant and regular, but even what seems to be casual, as wind, rain, &c. should all happen precisely at the period he designed: nay, those very accidents, which we regard as done contrary to common rules, were each ordained to happen just at the juncture when such miracles were necessary to determine the disputed power and supremacy of JEHOVAH. So his providence must be one continued act, extending to every point of time from the creation to the consummation of all things.

To proceed. Our author endeavours to reconcile people with the firmament, by shewing at large, that it acts in the same manner, in moving our globe, as it does upon smaller bodies; that the weight of the earth is nothing, because it hath no tendency to any point, nor can consequently be any burden to the carrier: so that no more force is necessary, than to squeeze out the light from before, and make it successively recede behind; and the spirit, which impells the body, will push in among the light, and so thrust the orb forward. Various circumstances concur to effectuate this, as the column of air interrupted by the moon, (which also affects the tides) refluxes from the stars, varying motion of the internal globe, &c. too copious to insist on at present.

Units of æther.

CORPUSCLES smaller than the pores of any body, must be inconceivably minute, and such are those

those of this fluid: masses of air cannot however pervade metal or glass, nor scarce any fluid; they resist gross fluids from entering where they are. When violently agitated, the friction among themselves divides those which are united; and yet the space they occupy is neither increased nor diminished by any degrees of their expansion. The whole universe, to the utmost circumference, is replete with this fluid; so that it must be infinitely more in quantity than all other sorts of matter within our knowledge; and so is really omnipresent, and in sober seriousness abhors a *vacuum*. It is said, air in a receiver can be compressed into less bounds than it took up in the atmosphere; *esse*, this proves only that its masses in their natural state are mixt with a finer fluid, which by force can be pressed out for a time, but when let loose it flies open like a spring to embrace its subtle friend. The air is framed to enforce the compression of the æther within bodies, especially of animals, which are so porous that the fluid would otherways run through them; therefore the internal gravity of æther is maintained by the air's pressure without. Whether air be only æther or light congealed, may be proved thus: inclose air within a sphere or shell of ductile metal, and make it excessive hot by hammering or otherways; if the air rarefy and pass the pores, so that the shell may be beaten together without bursting, then are air and light undoubtedly of the same substance with fire.

Buhun of the wind.

HE says, that where vapours from the earth or sea are denser than the neighbouring air, they press thither, and produce that motion we call wind. Near the line, the vapours being raised by the sun in the day-time more at sea, the breezes come from thence and refresh the land; and the same vapours, with those raised out of the land by night, flow towards the sea. When the sun is near the line, the vapours generally follow the rarefaction. Winds are not so constant in our climates, being hindered or directed by mountains, seas, the light's obliquity, &c. They take their qualities from the matter they come out of, or over, as snowy mountains, hot sand or mineral streams, &c.

*Places or vessels filled with gross air, condensed air,
or vapours.*

AFTER filling a vessel full of air, heat it, and you may pump in more cold air: if one were to pump in hot air perpetually, it would get out at the sides. The thinner fluid without keeps the gross air confined to any place in a state of fluidity and fit to expand; if the fluid without grows inactive, the air within will storken or freeze. The new supplies of air in the stomach, guts and vessels of animals, by the pressure of the æther each opposite way, make the grosser fluids and steam push for-
wards

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wards and outwards, circulate them, and distend the vessels.

Dissolution of bodies by air, &c.

IN corrosion, it is necessary, that the *menstruum* abound with corpuscles not too big to get in at the pores; nor too small to pass through them, as the beams of light do glass; that they have a proper shape, and a competent degree of solidity, to dissociate the parts; that they be agile and fit for motion, by which, and by the pressure of the air, &c. they are forced in like wedges or levers. Heat assists, and is sometimes excited by the operation: A *menstruum* may be too strong, and diluting helps it. If a mass of stone or metal were placed so near the sun, that the æther without were as thin as the æther within, the units of the mass would fall asunder.

Velocity, or increase of force.

BODIES acquire velocity by falling towards the earth, as the opposition abates, and as the pillar of incumbent air lengthens.

Rebounds.

THE rebound of a body, whose motion is stopt by a solid, is occasioned by the greater pressure upon the grosser masses of æther before, than of the smaller ones behind, which pushes the body back into the *vacuum*. The foil which wool, or any yielding body, gives to a ball, proceeds from the

resistance of the opposite æther acting with the breadth of all the parts which are struck. A recoil, when bodies bring along grosser parts of air than are in the spaces behind, is the æther pushing back in repeated vibrations to restore the equality.

Adhesion.

OUR author believes, if two bodies of suppose six inches diameter, entirely solid, were placed at a sufficient distance from the earth near one another, they would be driven together with a force which would crush a diamond of the same diameter between them to powder. And hence it is extremely probable, that those masses whose sides are plain and smooth, and whose interstices admit least æther, are the most susceptible of adhesion: for, to make corpuscles of matter adhere when they touch, nothing more is necessary than that their figures be apt to let their edges join close, so as the fluid in which they swim cannot press with that force within the pores as on the outides.

Projection.

THE string or hand which impells the body quick enough, moves a pillar of air before, and forms a vacancy behind; the æther, and air, which push into the vacancy successively, pursue the body, till the motion of the air abate and its impulse downward alter the body's course; the recoil of

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the æther, when struck and driven away, makes still a new vacancy to move in, while the æther behind thrusts the body forward.

Bodies in vacuo.

THE corpuscles of this subtile fluid can be moved by one another at an infinite distance, without any one moving much more than the length of its own diameter. In its ordinary state, it must be able to divide and support the masses of air in a receiver, where the pressure of the outward air is taken off and the fluid can press in; for, if it were otherways, the gross parts could never be pumped out of it. Rubbing the surface of amber, &c. forms *vacuum*, and thither light bodies such as straws are pressed by the air, and the æther recedes thro' their pores.

Fluidity.

THE sides of the atmosphere next the sun, with the fluids contained in it, are alternately or progressively fermented; and as it is turned from the sun, they become in some measure dense and inert. The fermenting force weakens as the distance from the sun, fire, &c. increases; so that the æther at rest in the interstices of a fluid freezes or congeals it, until the action be renewed, which if intense will burst the vessel where it is. Corpuscles of several sorts are kept fluid some with one degree, some with another of the sun's action; so they must be of different sizes. *Boyle* says of their form

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in general, that they seem to touch only in some parts of their surface, and to be incontiguous in the rest; and therefore, by reason of their numerous pores, they easily glide along each other's surface.

Elasticity.

THERE must be a motion given to some agent to divert the elastic body out of its common figure, and a relaxation or counter-force to return it to its former position. Elastic bodies act as fluids do; when pressed in one part, they fly to another less pressed.

Comparisons of gravity or the difference of pressure in air, on different things, and in each of their different positions.

FIRE with air unites, fire without air dissipates matter. As soon as the motion of the small æther, in its retreat from the fire upwards, or in the direction it is confined, exceeds the difference of the pressure, the smallest units recede upwards; as its velocity increases, it bears up larger; and so on till the gravitating power and the pressure are in *æquilibrio*. Besides several circumstantial considerations as shape, position, different state of the agents, &c. these general classes occur: 1. Separate units of several sizes, are each acted upon in some proportion to their respective size. 2. Masses composed of units of the same size, are differently acted upon in some proportion to the number of units

in each. 3. Masses of the same size, each separate mass composed of units all of one size, but the units of one mass differing in size from those of the other, are differently acted upon in some proportion to the size of the units which compose each. 4. Masses of different sizes, each composed of units of the same size, but the units of one mass differing in size from those of the other, are differently acted upon in some proportion to the respective sizes of the units, and of the masses.

Explosions by air, &c.

THE corpuscles of æther or light collected into a *focus*, acting in a small mass of matter and called a spark, form a *vacuum*, which being near gun-powder, and pushed by the circumjacent air except on the side next the gun-powder, it drives against and splits asunder the parts of the combustible mixture, whereupon more æther rushes in and enlarges the *vacuum*; then, being rebuffed behind by a force greater than that of the circumambient air, they fly that way they meet with least resistance. If a bullet were thrust close into a gun not far from the muzzle, and the remainder of the barrel heated, the touch-hole being kept close till it were heated, and then opened, would not the air drive out the bullet? Hang a globe in the open atmosphere in a line, and fire powder or do any act to thin and divide the air on one side, will not the denser

denser air on the other side push against and move the ball?

Note concerning electricity.

THE affirmative of this last query is plain from the electrical experiments, which all concur to demonstrate the immense power of the aerial fluid. There you see whatever this agent performs, in miniature; by the friction of a globe of glass or of sulphur, the masses of air split or divided run in a stream along the gun-barrel, and strike the surface of any solid in its way. Bodies are electrical, or non-electrical, according to their texture: so metals, whose pores are only filled with fine æther, are acted upon by the electrical stream, in much the same manner as light upon the exhausted receiver, which reflects it stronger than the condensed does; so animal bodies have their pores filled with the same subtile fluid, and are prodigiously shocked by the impression, as it immediately affects the vital principle within them. A ball is turned round and goes forward by the stream being issued against one hemisphere of it, while the air presses on the other and assists the rotation: after such ocular demonstration, can any society of philosophers doubt of the cause which makes our terrestrial ball perform its stated circles?

As the hints and conjectures about the cause of magnetism, (which come next) are collected
from

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from loose papers, and consist mostly of very nice and modestly proposed queries, which may afford great help to others in their inquiries concerning this singular phenomenon, I must for want of room leave them to be further digested by those who are in pursuit of, and desire an acquaintance with such important truths of nature.

In the last article, of the formation and properties of the *inner globe*, there are many curious observations, which cannot now be particularly considered. What is already done will be a sufficient specimen, and may serve to establish this great truth, *viz.* that man is equally incapable of becoming a philosopher, as he is of being a Christian, without the assistance of the *sacred records*.

AN ABSTRACT,

FROM

An Inquiry towards the Construction, Delineation, and Description of the Symbols of the System of the World, and of the fluid Powers, Substances, Motions and Courses in it, which were inter alia given in writing by God to David, and from him to Solomon, wrought by Hiram, and set upon two Supporters before the Entry into the first Temple.

THE magnificence of Solomon's temple has indeed been learnedly criticis'd upon, but to little purpose, since none have hitherto extended their researches into the design of its several parts, or what they call its ornaments. Whether this material defect be owing to the malice or ignorance of the *Chaldee Jews*, our author's regard for the sacred remains of revelation prompted him to supply it; and he has supported his observations upon this particular with such a multitude of evidences, that one is almost forced to assent to his explanation of the grand *Hebrew* orrery. Nor ought this to give umbrage to those modern gentlemen who assume the lucrative title of architects, upon

upon no earthly foundation but because they have got together a few names for columns, chapters, orders and proportions, from scripture and shatter'd or ill describ'd antiques, which interest leads them to apply according to the capricious fancy of their rich employers, while they know no more of the divine mystery of building, than their brethren, the philosophical architects, do of the powers and structure of the two original heavenly columns. The superior wisdom and art of the antients consisted in working after a pattern, (not following their own imaginations) in adhering closely to the directions of Him who knew best how to dispose of and build up the materials which he himself created; their deviations from which rendered them at last stupid and inconsistent. So our author proceeds to prove, that IKIN and BOZ were *duly proportioned* and *strong* supporters (as these names import) for a large spherical exhibition of the whole of what the heathens were so infatuated with, erected before or under the principal porch, that whosoever approached might presently be instructed, that the powers in the natural world, there represented, belonged to the supreme patron of that temple.

It is expressly declared of what these were types, and that they were not set up there without sufficient authority and instruction. *Hebr. viii. 5. There are priests, who serve unto the exemplar (or model) and shadow* (such a representation as *σκια* the shade gives of a thing which obstructs the light) *of hea-*

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venly things, of the powers and motions in the airs. The admonition to *Moses* was, *See that thou make all things according to the pattern shewed thee in the mount*, *Exod. xxv. 40.* See *I Chron. xxviii. 11.* Then *David* gave to *Solomon* his son בנה the pattern of the porch, &c. *vers. 19.* All this, said *David*, *Jehovah made me understand in writing by his hand upon me, even all the works of this pattern, τῶτος, plan, form, delineation.* The following a pattern or copy diligently was denominated בינה understanding in the workman, and so makes part of *Hiram's* character; also that he was χαλκοτεπς a worker in נחש brass, a metal much used by the heathens in their emblems and auguries: and this man performed all *Solomon's* מלאכה work, viz. made an exhibition (as directed) of the agency, energy and circulation of the *Names*.

The substance of what we are to understand from the several texts, which *Mr. Hutchinson* compares and explains at large, is shortly to this purpose. There were two columns, or supporters, called by the same name as those of light and cloud in the wilderness, as they were to represent the same thing, formed of molten brass, eighteen cubits high each, or both taken together five and thirty, because half a cubit on one side at top was made concave and fit to receive the under-part of a case or sphere, including the moving orbs according to their several courses and distances. As there was a chapter or sphere for the head of each column, either

either open side might shew a large hemisphere, and a person entering could at once observe the whole circle of mechanism: the name used כתר from the various emphatic versions of it given by the septuagint, appears very properly to express this whole system in general, the strength, circular motion and stability of the heavens. And authors say, that the heathen trophies at the gates of their temples were first erected in honour of *Hæa* and *Zeus*, i. e. spirit and light, their grand deities. Another synonymous word they render, 2 Chr. iii. 16. *And exocymose garnished the house (inside) with precious stones for glory, to shew the order of the bright orbs and stars.* The whole diameter of this sphere was, 1 Kings vii. 16. *five cubits*, including the concave *retiaculum* or net-work, at a cubit distance all round; so two cubits subtracted from five, leaves *three* of neat diameter for the groupe of moving orbs next the centre, as related 2 Kings xxv. 17. which are called גליות *rolling figures*, as they might not only represent their continual rotation but their periodical circuit round the sun.

The concave extremity of the case, 1 Kin. vii. 17. to cover the movable system, consisted of *nets* or *chequer-work* of brass, שבכים *retiacula*, (dense, thick set, bound together, complicated) an emblem of the circumference of the heavens, where the light is stopt and condensed into spirit, and where the stars are *sealed up*, kept in *æquilibrio* between the frozen air behind and the power of the light upon

their faces; this was represented by the מעשה שרשרות *work of chains* fixed in the dark place behind each star, which gave rise to *Hemer's* σιγχα fastened to the footstool of *Jove*. Seven for each chapter or crown: this number was extremely significant in the *sacra* both of *Jews* and *Heathens*; for they reckoned so many spheres in our system, and so many divisions did the machine here probably consist of. Upon the chains within the network, were hung two rows of *pomegranates*, of one hundred each; which fruit, whether chosen for its bright colour or its six leaves like the rays of a star, ροα, רמן, was an emblem of the fluxes or emanations from the fixt stars. *Jer.* lii. 22. *Ninety six* רוחה to a wind, 24 towards each quarter of the world, and 4 in the angles.

Verf. 16. *The crown upon the head of the supporters* מעשה שושן *lily work*. The name שושן signifies *joy, gladness*, the number *six*, a *white flower* with six leaves and as many capillaments within: our author thinks these *lilies* referred especially to the six moving stars, or planets as we call them, and the agreeable part they had, tho' only passive, in reflecting and diffusing the light which they received from the sun. The symbol of this, σκηνή, was an insigne of power, and worshipped by the gentiles. This *lily work*, counting from the fixt stars hanging half a cubit from the net-work, is said, *vers.* 19. to be *four cubits*: the whole exhibited באולם in an arched roof, resembling the canopy of heaven.

AN ABSTRACT

FROM

The STATE of NATURE; or, of
INSTINCTS.

THE ingenious Dr. *Derham*, and others, have made large collections of natural curiosities; but it has not yet been shewn, how all things and creatures are useful to man, especially to render him sociable, and excite his gratitude for so beneficial a scheme to the Almighty Creator and Contriver. Many well-meaning Christians have entertained a notion, (first broached by thoughtless libertines) that because mankind are in a fallen state, therefore we are subjected to severe laws, and that the fancied disorders in the universe are designed to punish or make us unhappy; while the direct contrary is true, and our author undertakes to prove, that the laws of nature are nicely adapted to our condition, nor would we ourselves chuse to be governed by others if we understood our own interest. God created this globe, and its appurtenances, for a nursery to raise plants fit to be removed into his celestial garden, or as a colony to discipline subjects for the great imperial city above. The Most High foresaw every event, however distant or minute, was able to provide for all men according to their various circumstances and necessities,

cessities, and has actually calculated every natural production for the good of the human race:

The different sorts of corpuscles whereof the earth is composed, with their infinite combinations and postures; the extensive sea filled with a purifying salt-fluid, and stored with innumerable species of fish; the subterranean hollows or water-pipes, and the streams diffused by channels and reservoirs above, to cleanse, moisten, and fertilize the ground; the atmosphere of a proper texture to receive and spread the glorious light, which is alternately cooled and united by the gentler action of the air; the vegetable matter prepared to expand or to contract, to admit the moisture dropt from heaven into its pores, and to be impregnated by the genial heat; beasts, birds and insects exerting each its several instinct and strength for the use of man: man made an active creature, sufficiently instructed to provide for his own wants by wholefom exercise; nor wants nor danger suffered to approach him but such as are necessary to allure him into society, and the purpose of that society to enlarge his knowledge and rectify his imagination: sure this is a plan grand and good like the beneficent Author, sure man has reason to put on a face of joy and complacency rather than ingratefully to murmur or repine.

Observe the brutes, with what aptness and alacrity they perform those duties which the structure of their bodies fits them for, how their nerves
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and other parts are incited by a secret pleasure to certain suitable actions, how variously they are provided for defence, how tenderly they breed up their young. The ground is exhausted by the production of vegetables, the vegetables are consumed by animals, death yields up animals to their original dust, and thus all nature moves in a circle, without loss or diminution. The great quantities of volatile particles swimming in the atmosphere would prove extremely noxious to man, were they not devoured by a multitude of small insects, these again being eaten up by birds or insects of a larger size are prevented from growing too numerous, and the bigger animals thus successively feeding upon the less affords at length a quantity of well digested food for man. Weak animals are fitted for flight, or by mere instinct join forces to oppose the danger; others are guarded by their strength, or natural armour; some are mild, social and provident, while others are fierce, impetuous, and love to range at large: man may acquire from each of them either instruction or service; the noxious teach him caution, the fierce activity and courage; the tame ones, which are easily taken and thrive under his care, guard or amuse him, some labour, others load his table with plenty and abundance.

Man, when constituted lord over the animal and vegetable world, could not be ignorant of the general qualities of his subjects, which sorts were clean
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and what name suited each, and must have known how to support his character, otherways he had been but a mock-sovereign. Tho' invested with this power, and a free agent, he was yet in a state of trial; therefore it was just in the Creator to prove his fidelity by subjecting him to certain restraints, especially as these restraints were adapted to ensure his own happiness. When *Adam* had broke the terms, and forfeited his delegated royalty, the infinite Author of mercy sealed his pardon, and renewed his right: but as man had rendered himself unfit for a pure life of faith and contemplation, he was ordained to sensual exercise, to remove weeds, and till the ground, to keep him ever in mind of that spiritual culture and improvement which was to prepare him for a better state. The high importance and extent of the primeval knowledge required very long lives, that the patriarchs might communicate it to their children, and not leave them to the precarious fruits of their own experience; this would naturally establish the paternal authority and filial obedience: afterwards, when mankind multiplied, the means of knowledge increased, lives were shortened, and their growing desires and wants drove them into larger societies.

The vegetable matter, the origin of food, was to be cultivated, and the natural manures lye near the surface, fit to be acted upon by the solar heat and refreshing rains: those things which are use-

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ful and necessary we find uppermost, as rough stones, quarries already crackt, and timber for building: the variety of beasts, birds, fishes, insects, all serve more or less to circulate the vegetable matter, to render the air wholesome and the earth fruitful. If the earth needed no cultivating, and necessities lay ready at hand, men would grow solitary and indolent, they would want excitements to action, there would be less occasion for their joint labour and knowledge, and fewer engagements to enter into society. As it is, the concurrence of numbers is requisite, reciprocal assistance and good offices create an emulation and confidence in each other, and every different capacity has employment. Many have been the inventions to shorten labour and introduce plenty, engines and instruments contrived, shipping brought to perfection, horses and other beasts set to work; but, with these advantages, men have increased in imaginary wants, and extravagant expences.

In hot countries, where the useful vegetables and other conveniencies are easily procured to satisfy nature, the inhabitants are more wild and unsociable than in the colder climates, where the rigorous seasons call for shelter, and the stiff mould for melioration, where the ground must be cleared of weeds and useless shrubs, coal extracted, substantial food provided, warm and healthy houses built. Where men set out at first, such ravenous pernicious creatures as lions, large serpents, &c.

not

not only served to prey upon the weaker superfluous brutes, but to fright people from separating; for as the luxuriant soil supplied them plentifully, they being proud, averse to subjection, and fond of independency, would otherways have lived by couples, savage, and at random, forgot their old parents and helpless children, and in the main lost all knowledge of God, social duties, or improvements in science. These rapacious animals still abound in *Africa* and the East; and whether they are suffered to increase there on account of mens savageness, or why some sorts are peculiar to each country, deserves consideration. In several parts of the continent, where there are deserts or woods adjoining, the strong domineering brutes drive the unarmed, fearful and useful ones among men for protection, and so are in fact beneficial to society.

Birds, by their various instincts or inclinations, are one way or other serviceable to man: the swift and voracious destroy and pursue the useful sort, and it requires industry and contrivance to take them, but they are not proof against human artifice; man will find means to entrap them, if they meddle with his grain or other necessities, nay their wings and speed shall contribute to betray them: some feed on weeds, carrion, insects, or by their rapacity drive the gentler species into man's power. Tenderneſs to their young, tempestuous weather, or search of food, bring many of them from desert and mountainous places, or from the sea,

sea, at certain seasons, to pay their tribute to society. Persons who scorn to do any other public good by diligence or study, are kept from greater mischief, and very usefully employed in hunting down the destroyers. The effluvia, slime, excrements emitted by both vegetables and animals, would corrupt and poison the air, were there not flies and insects to sweep up the filth; and these would corrupt the earth, were there not birds and larger animals to prevent their increase: the sea and dry land have their several superfluities, which must be consumed and circulated by snakes, frogs, and other unclean creatures. Men and other animals are induced to cleanliness, by perceiving that the matter perspired through the skin and sticking to their coats allures small vermine to lay their eggs and breed there, and that these fret and torment them.

That vast multitude of insects which swarm every-where answers many good purposes: the maggots, or first figures, after having eaten up the corruption they were bred in, soon take wing and fly into the mouths of birds or fishes; at the end of the hot season, when the putrid matter does not dissolve or exhale so fast, there is little or no occasion for them, by which time they are mostly destroyed, and but just enow escape to preserve the breed; many of them being washed into the water, by their volatile or spirituous substance are convenient food for the fish, which live in a cold gross
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element, and for this reason we find numbers of them at the brink or on the surface of shallow waters. Swallows and other birds which visit us in summer for the conveniency of breeding, and live upon insects, in passing over the seas probably the bulk of them fall a prey to the fish; so water fowls, which serve to clear the shores, and are too rank for man's use, become food to sea-fish. Other fowls frequenting the sides of rivers, &c. gather up worms, frogs, and other vermine, or fright them into the water, which is more provision for the finny tribe. Thus is the diminution of these useless creatures wisely contrived, which on account of their swiftness, minuteness or quick motion, cannot easily be taken by man.

Moreover, vermine prevent that hoarding which would be prejudicial to society: those few fruits or grains which will keep must be deposited in barns, granaries, or store-houses, where rats, mice, wezels, and other creatures, are apt to breed, and what they cannot consume they endeavour to carry off; those fruits which retain enough of moisture for the elements to work upon, begin in a little time to sprout or grow, and so become unfit for use; and those of the drier sort, unless great care be taken, mould and breed worms. Sharp salts and imperceptible insects, flying about in the air and water, canker or dissolve the works of man which are not used, in timber, stone or metals: moths and wood vermine eat through garments, ships

ships or household goods, not employed, worn, or kept clean. All these invisible or small agents thus jointly labour to distress men when out of society, to force them in, to raise in them a detestation of filth and greediness, to find them employment, to prey upon what they do not need: infinite numbers of them crowd the air yearly, the swarms of insects in rich dry grounds might, if gathered, be measured by bushels; and as the same provision is necessary to clear the waters, there innumerable species of subordinate animals are produced, from insectile fishes to the most enormous monsters.

As the instincts of fish is a subject rarely and but slightly treated on, our author enlarges upon it a little; and no doubt the rich providence and wise contrivance of the Creator are equally displayed in the mighty waters as on the solid earth. Fish do not generate like other animals, yet are surprisingly prolific: the spawn is cast at certain seasons, and in certain places, fit to give life and nourishment to the young; if the male does not attend, the female will fetch him to cast his milt upon her spawn or eggs, and there some of them let it lye for six months, after which, about spring or harvest, the spawn comes to life. 'Tis likely salmon-trout, and other kinds which spawn in the beginning of winter, press up near the heads of small streams, that their spawn may be safe from floods, not oppressed with deep water, nor deprived of the sun's influence, where they dig trenches to cover the

young fry, unmolested by the larger fish, and provided with flies or insects to feed upon: but *March*, when the waters swell, is the proper season for pike, &c. that they may get up into the ditches and pools to cast their spawn, where they find frogs or small reptiles for food. Carp, tench, and other inactive fish which live in stiller and fouler water, and feed upon maggots, worms, flies, insects, slime, cast their spawn in *May*, about the shoals or banks, where the young soon come to life, and easiest get food and shelter.

The most useful sorts of sea-fish, as salmons, come out of the great deeps into rivers, for the conveniency of food and places fit for breeding, in spring and summer, when they may be taken in vast numbers. Herrings leave the Northern seas every spring and autumn, for those parts of our coast where the sun has more influence, and where the hard bottoms are proper to fix their spawn upon. Cod, and larger fish, seek banks at certain depths for the same intent. Whales, and other bulky fish, do not stay long under water either alive or dead, and so cannot elude the art of man to dart, take and cut them in pieces. In fine, those various regular instincts of fish which concur for the preservation of their race, are also designed to ensnare and bring them within the reach of man, when his necessities demand them, and to prevent their multiplying too fast. The Lord of nature has, in his great goodness, provided these
creatures

creatures with natural motives to leave their profound abodes, and to seek the shallows and banks at such seasons as they might be most beneficial to man; nor could they ever have been taken, from prodigious depths and rapid streams, without this wise contrivance. A sufficient quantity of the small fry slip off to the seas, and never return till they are fat and full of spawn; having previously sweetened the rivers by feeding on superfluities, putrid particles and vermin, and thus serve to digest what seems noxious and useless into agreeable food for man. Nor are we to imagine, that the voracious sorts, which destroy the useful, and threaten man himself, do not answer some good purpose: they drive the clean wholsom fish into man's power, feed upon the overplus, or keep the weaker animals united and in action; besides, the frightful and amphibious monsters, crocodiles, alligators, &c. abound mostly in hot climates, where men live in plenty and are tempted to turn savage, and deter them in some measure from solitude.

Since all inanimate bodies and fluids act according to determinate laws beneficial to us; since every species of animals is led by certain unerring instincts to assist men in society; since reasonable creatures may be convinced that the scheme of nature is not arbitrary, but calculated for their good; and since the best praise we can offer to God, is to explain his goodness to man; our author endeavours to shew, that man's instincts, passions, reason,

knowledge, power, are all calculated for his happiness. The instincts in man lead him to his good, and enforce his duty to God and his parents; prohibitions and restraints were necessary, that he might not indulge one particular instinct at the expence of the rest, or to hinder him from breaking through that order of things which is best for one in his condition: nothing was required by the Creator but gratitude, and obedience to his benevolent design of having men mutually instructed and assisted by one another in society. As knowledge is conferred by experience, and ought to terminate in worship and contemplation, this presupposes the necessity, and shews the excellent effects of performing social duties. Gratitude to God, love to our neighbours, and subjection to superiors, are immutably connected with our present felicity; infringement of these proceeds from some miserable depravity, and shews the want or corruption of common sense. Nor is reason always to be depended upon; for when it is too weak for an exorbitant instinct, it is apt to be hurried down the stream, and rather to increase than abate the exorbitancy: it need never guide the instinct, (instinct of itself is an infallible guide) but should rather be a check or restraint upon its impetuosity.

People call self-preservation the first instinct, and indeed it is conspicuous in young animals on account of their want of food, weakness or danger: but as they grow up, other instincts gather strength

strength and exert themselves as vigorously; so you may observe brutes run any risque to pursue copulation, and preserve their young, which is of more consequence to man than their own being. There are instincts in man, which on some occasions make him neglect his own preservation, for that of his family or the society he lives in. There is one peculiar instinct, which, directed by revelation, can raise his views beyond this life, can make him chearfully, even in the midst of opposition, persist in doing his duty: enthusiasm may mimic this sublime virtue, or sensuality drown all relish for it, but the man whom it guides anticipates immortality and is clad with invincible armour. This instinct leads him to gratitude and obedience to the Creator; and it is proper he express his adoration, dependence and thankfulness by outward acts, for an example to the society, as well as to cherish his own devout impressions, tho' otherways repeated prayers, professions, &c. to God who knows the heart, are quite useless, and if not strictly true and reasonable, impious. Religion, so far from interfering with any one of the social duties, is itself the very bond of union in every regular society; it is an enemy to celibacy and a recluse life, to affected beggary and idleness.

The instinct to procreation in man and brutes is the same, and the exquisite pleasure attending copulation is a bait offered to procure the increase and continuation of the kind. In either sex, if

there be room for election, each chuses the grace-fullest to couple with, to keep up the dignity and beauty of the race; hence we find the appearance assisted by dress and ornament, and other extrinsecal accomplishments, tho' this specious glare often hinders one from judging who is like to prove the tenderest mother or the most generous companion, or who is fittest to promote the great purposes of society. Among brutes 'tis observable, that those do not pair, but mingle promiscuously, whose young provide for themselves, or where the females have milk and can get food without difficulty, or where man takes care of the females as the most profitable: but those kinds whose young must have food sought out and fetched to them, keep together in pairs, and unite their diligence to hatch and rear their offspring. Marriage is absolutely necessary for women, because otherways the whole charge of nursing and education would lye upon them, of one or perhaps more at a birth, at a time when they are not able to provide for themselves without one faithful male-assistant; nor can a man take pleasure in issue he knows not to be his own. It is necessary, and a great blessing, that we are born naked and helpless, that we continue long so, and that we become stronger and wiser by equal degrees; for, had the human race reached maturity sooner, without instruction or a sense of dependence, the very foundation of society would have been undermined, all the ties of con-
jugal

jugal, parental, filial, relative affection diminished, without any lasting inducements to assist each other by our being so weakly connected.

MARRIAGE, or the union of one man with one woman, is the root of social love; their mutual fidelity and confidence spreads through all the branches; society springs out, flourishes, grows fruitful and vigorous from so wholsom a stock: but irregular mixture produces hateful suspicion, and unnatural indifference. Brutes have their irresistible impulses only at such distances of time that the teeming female may bring forth when there is plenty of proper food on the earth; man, as his instinct must be under regulations, has it at command whenever it suits his own health or convenience: how far he abuses this privilege, is not fit to be mentioned, nor those punishments which follow and are proportioned to every criminal indulgence. Many men overpower or suspend the marriage instinct, from certain fancied prudential considerations, to acquire great estates, to live high, to prevent poverty: this not only shews an unthankful diffidence of the Fountain of all good, but is without reason and absurd in itself; for a little industry can procure constant regular supplies of food and necessaries through all the year, and he who lays up hoards for children does but provide so much fuel for their lusts. Retirement, study, or devotion are as fond pretences: for if the race of men was designed for the service and glory of
God,

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God, what can be said for hiding those talents which should strengthen society here, and increase the blessed society hereafter?

There is in parents by instinct an affection for their children; stronger in the mother while her assistance is necessary, and infancy needs it most; and stronger still for the youngest and most helpless of the breed: the mother takes a pleasure in her task, it gives a vent to her tender passions, and the reputation of a prosperous issue augments her assiduity. Intermarriage with very near relations is forbid, indeed nature itself forbids it; for the connexion among them being sufficiently strong already, any further familiarities would be nauseous, and destroy that reverence and order due in families; besides that alliance with distant persons engages one more in the general interests of society. Poor people, who nurse and provide for their own children, abound most in natural affection; whereas the rich, by committing their infants to the charge of strangers, must have and communicate much weaker impressions. The instinct of brutes carries them no longer towards their young than these are able to see to themselves, nor do the old ones meet with any regard when they grow useless to man: but the primeval instinct of parents and children continues till death; for tho' old-age debilitate the body and demand the aid of youth, yet sage experience and a fund of instruction renders it always valuable.

Besides:

Besides these domestic motives, there are other inducements to enter into society. Man's armour, offensive and defensive, consists chiefly in artificial instruments and a number of hands, to destroy or chase away wild beasts, to repress lawless invaders, to guard their property, to procure the conveniencies of life. For this end, there must be some to collect and preserve useful knowledge, to instruct youth and instill the principles of religion, to prescribe rules for health, to govern the societies; and some to cultivate the earth, to manufacture its products, to execute those things which require more strength than ingenuity, to allot part of their labours for the support of their instructors and guides. As men of all ages and capacities strive for liberty to follow each the dictates of his own reason, whatever prejudice or irregular habits may bias his judgment, whether the evidence be true or false, however unfair the conclusions, in short whether he use his optics to view things in their just proportions, or whether he rashly take those to be largest which from their proximity appear so, there arises a necessity of instruction and restraint by parents, princes, &c. and for the same subordination in a kingdom as in a private family.

As the instincts have a natural fitness to conciliate social intercourse, so the duties enjoined in the Gospel tally herewith: that we love God as father, feeder, protector, &c. that we love all men

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as his children and made of one blood; to prevent endless contentions, that all claims or rights be finally determined by the head of the society, and that after such reference and decision, it is good to suffer, but wicked to rebel: Christianity bids us be inoffensive, kind, assistant to each other, bearing with the weak and infirm, and sets society upon the best footing imaginable. 'Tis surprising how all things are contrived to draw men into society, even their extravagant appetites, their boundless curiosity, or wanton licentiousness; for these lead men thither to get wherewith they may be indulged, and this is a benefit to the poor. Those who are covetous, penurious, indefatigable in amassing wealth, oppressive to the poor, are soon succeeded by heirs who waste their acquisitions with a liberal hand, and know not the worth of what cost them no pains. When home commodities become plentiful, they are regarded by the opulent and fantastic as sordid and of no price; so the industrious make a livelihood by importing exotic rarities.

Since men were intended for society hereafter, and to be fitted for it according to their social improvements here; and since this state is an imperfect image of a better, (as all our representations of spiritual things must be imperfect) the affection of God to his offspring exhibited by that of parents to their issue, or of princes (the chief parents) to their subjects, the honour and reverence due to
 God

God by that which we pay to our sovereign or father, the mutual universal love among God's children and subjects by that becoming affection which should dwell among brethren of the same family or society; it is not to be imagined, but by those who have renounced all hopes of hereafter, that God, after he had framed man and planted instincts in him fit for society, would leave him uninstructed as to the choice of governours, would leave the chief stewards to be ascertained by fluctuating caprice or wild ambition. No; it would have been as absurd to dream of any sovereign but the first father, and the eldest in line upon his demise, as to separate the idea of power from Him who is our invisible and supreme father, and who ruleth over all. To fancy any kind of equality among mankind, we must extinguish from our minds the unalterable subordination of the son to the father, and fix a balance of ability between an infant and a man in his full vigour.

Among the faithful in the first ages, the pre-eminence went by seniority, except in cases where God, who is absolute, altered the succession or disinherited some persons on account of their infidelity; or where the father, in whom the right was, expressly deprived an unworthy son of his order by birth, as *Noah* degraded *Ham* and made him a servant of servants, set him below his younger brother who owed submission to the eldest. When men grew licentious and apt to suppress the original

ginal inclination to honour their parents, that duty was enforced among others by writing, and the natural rewards suggested. Had man been left doubtful as to this grand point, or had more than one couple been created at first, no societies could have been formed, there would have been perpetual competition who should govern, nothing but a supernatural direction upon every emergency could have prevented faction, force or discontent. Among the apostate nations, that instinct which pointed out the paternal authority being overpowered, they became abject slaves to violent and ambitious tyrants.

Nothing makes men break out in greater irregularities, than a supposed equality or independency, which licentious supposition tends to eradicate society, to introduce confusion and anarchy, to justify rapaciousness and brutal force: so that all manner of enormities may be traced from this pretended liberty, this perpetual source of disobedience and rebellion. By nature children are bound to their father, as deriving from him their being, their nourishment and instruction, their increase either of strength or wit; whom then could they chuse so fit to portion out and divide their inheritance, to decide their differences, to assign each his proper allotment? If the father left behind him a settlement or will, have the sons an equal right to determine its meaning, and must it be executed by majority of votes? alas! the losing party,
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who thought themselves aggrieved, would not be restrained from using fraud or force, had not these inconveniencies been obviated by recourse to the eldest brother, as the most experienced, wisest, strongest, and a natural guardian for the rest. If it should be said, that the right of any thing belongs to the first discoverer or possessor, that may be true were there no father or lord paramount to give sentence concerning the property; but where there is, he must be singled out as the judge or dernier resort.

Cain, tho' heir apparent to the world, and his brother's superior by birth, was conscious there was a person whom he did not think fit to name, but call'd EVERY ONE, (when there was no man alive but his father) who had power to use the sword and put him to death for murder. That his younger brother would have been subject to him in course, is clear from the text, *Unto thee shall be his desire, and thou shalt rule over him*, in the same words as God gave *Adam* power over his wife. The history of the patriarchs shews occasionally, that they had and actually exercised the chief power among their sons; and it is very presumable, that whenever the Most High thought proper to alter the order of succession and reject the elder, there was some unnatural crime, impiety or irreverence at the bottom. Whence have proceeded those bloody wars between different princes and states for superiority, but from deserting the fatherly jurisdiction, and each pretending to

chuse and carve for himself; so that men are kept in continual terror, ready for the attack. This too shews an admirable art in Providence, to draw good even out of the follies of mankind; for by this vigilant emulation particular societies being more united, set their wits at work as well to excell in arts as to be superior in arms. And tho' the true line of descent does not now appear, every man is born under some supreme power, which he ought to submit to without reluctance, and he who resisteth it may find his doom pronounced by the apostle.

The senses convey ideas or images of things and actions to all men in the same manner, but in different degrees: to know how we take or perceive the impression, is needless, because we could make no alteration in that. These raise similar affections or instincts in every person, which may be suspended by reasoning or art, but cannot be erased. Hence so many various capacities; for the mind of one man is not able to take in all objects, but can be sufficiently employed with one particular sort of knowledge; so that there is work for every genius, and each communicating the product of his labours does good to society. That the abilities of men are thus limited, serves to abate their pride, to keep them in a humble submissive dependence upon God, and to make them befriend one another. Reason was to restrain the instincts from carrying us to extremes, or to limit the passions which flow
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from them, that we might fulfil our duties regularly, nor be so much occupied with the present pleasure in gratifying the instinct as to forget the higher advantages it was to obtain. By comparing and combining our ideas, we acquire a variety of complex notions, which if they agree with real objects, are true; but if there is no such chimera in nature as we have formed, we may be sure it is imaginary. By observing the effects of different actions, we conclude the same actions reiterated will produce similar effects; so pleasure following in one case, and pain in another, gives us a notion of reward and punishment. By learning that God is great and good, and that pleasing him is the means to make us happy, we may be certain he will not permit us to thwart his beneficent designs with impunity.

A being infinitely perfect is independent: a creature must be at the disposal of its Creator, and more or less perfect as he pleases. Man was not put in possession of all that happiness he was capable of and designed for, but was to acquire it after a gradual course of trial and preparation: assurance of the divine favour was annexed to his obedience. A train of well-conducted earthly enjoyments were to lead him to spiritual and refined pleasures. Eagerness to pass over this state of trial and immediately to become like gods, lost our first parents their innocence, stript them at once of all their glorious hopes: this produced a change in their

minds, extremely deplorable; an ardent thirst and prospect of joys which they were never to obtain without the incredible interposition of their offended Lord. *Adam* hid himself, but triumphant mercy found and brought him to the Light. The great atonement was established by promises, exhibited by types; the faithfulness of God was engaged, and he fulfilled his engagements in CHRIST. Nothing less could quiet the consciences of men; they looked earnestly for, and were prepared to receive *the desire of all nations*: his coming has been evidenced not only by a multitude of witnesses, but by that secret instinct which men have of his being their common Saviour as soon as they listen to his description; and happy they who embrace him with the same affection and simplicity as little children do an indulgent father. 'Tis natural to return love for love; an infant knows this better than a philosopher, inasmuch as its instincts are unbias'd by pride or self-sufficiency: if then God loved us when we were enemies, and sent his own Son to purchase for us peace and immortality, should we not love him with our whole heart, may forgive and do good to our very enemies, since nothing can be more glorious than to imitate the Best of beings? Could any scheme be devised more beneficial to society?

AN ABSTRACT

FROM

A Treatise on MINING.

REVELATION informs us, that the earth, when first formed, was hollow, and a great deep of waters at the surface. When these waters went down into the void, there were seas and rivers, mountains and vallies, stones and metals; and there is natural evidence, that these varieties upon the convexity of the sphere were occasioned by the sinking or departure of the impetuous fluid. Some time before the flood, *God looked upon the earth, and behold it was corrupt*: the earth seems to have been some way accessary to the corruption and violence of men, by its exceeding fruitfulness. Therefore it was destroyed, and formed anew. Whatever agent was employed upon this occasion, the water was forced up, the cohesion of the parts removed, and the gravitation towards the centre diminished: the dissolution of all the solid parts even now appears to the eye, as far as it can go; and by deduction, the whole mass must have been swelled and lifted up to an immense height in the atmosphere, as there are plain proofs that the atmosphere took possession of the internal cavity. While the terrestrial matter was in this state of solution, and so situated, the agents which produce

duce winds and tides would cease to act, the mixture being very still and level, with little or no regard to what they call specific gravity, only the water near the surface freed from the heavier sort of corpuscles. The fluid mixture could no more inroad or enter into the aerial abyss, than it could fly into the firmament: the power of gravitating within the fluid towards the centre would be very little, and the power of attracting small bodies towards each other in all directions much greater than now, greatest near the surface of the abyss, and less and less progressively upward.

While the agents acted chiefly by attraction, the larger homogeneous masses (according to the figure of the corpuscles and their fitness to unite) were formed in each part of the mixt fluid, those less attractable suffering a repulse, or forming into smaller masses; those formed high up nearly round, those lower down flat on their under sides: thence we see nodules of iron-stone several hundred weight, and of flint half a hundred with the sides approaching round but very irregular, also many variegated masses in the figures of trees, shrubs, plants, &c. as these were pushed into their interstices or pores; some formed into such hollows as are between shells, some in knots or grains, plates, threads, flakes like snow, and some in powder. As soon as the masses near the surface of the abyss were formed so large that attraction worked strongly upon them, with an inconsiderable degree of
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gravitation, they drew still nearer, the lowest rising and those next above subsiding very slowly, while the water and less attractable parts receded either way, and thereby the first stratum concreted into a spherical arch or case inclosing the abyfs or void. After which, the water beginning to purify and yield, the contiguous masses would be press'd down with a little more power, and thicken the stratum, or, if other extraneous matter intervened, form a second layer; and so on successively, by exceeding slow degrees; many of the upper nodules and masses, as they met with new matter in subsiding, would be coated over; and lastly, the gentle recess of the whole would probably run it into a smooth equidistant shell or crust, with a sediment of earth or vegetable matter at top, covered over by a sphere of water.

If the corpuscles of stone had not been thus concreted by attraction into masses of various mixtures, figures and sizes, but the same force of gravity prevailed as does now, the solids would have sunk precipitately, and run so hard and close that it would have been impossible to break or split them for the common uses of life: and 'tis obvious that gravitation was not the prevailing principle then, as nodules of iron-stone are found above strata of coal, flint above chalk, and many strata specifically heavier uppermost. But as attraction was here strongest near the abyfs, gravitation would have scarce any power till the first stratum

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was formed, and thence increase leisurely as new strata settled. The water was equally saturated with corpuscles of stone, metal, salts, &c. and none of them could subside till they were attracted into masses, after which they would fall orderly in each depth, the lowest first, and those next the surface last of all, only the most attractive masses would first form into larger ones or plates. As the sphere of water grew deeper and purer, some of the lighter substances forced down by the descending masses would begin to emerge, and some be formed on the under side of the stratum, plants and leaves being interspersed and preserved in the mixture. This attraction of the corpuscles of solids, and the formative action, in the fluid sphere, cannot be illustrated by experiments now, when the perpendicular gravity prevails and hinders any small masses from moving towards each other and uniting horizontally, except in fire, where metal-line corpuscles, in fusion with other sorts of matter, are collected into the figure of a nodule, and some inconsiderable instances of attraction in the solution of metals by spirits of salt, where the particles are too small to let gravity take hold of them; and at a great distance from the earth, where gravity is less, large hail-stones are attracted and formed.

If attraction had been of the same force in all depths of the water at once, and supposing gravity as strong as now, the mixt corpuscles could not have been thus sorted into orderly strata of different

rent constitutions and solidities, nor the corpuscles of stone prevented from incorporating with the substance of trees or plants, nor the fish with their spawn from being destroyed. Where the corpuscles were mostly of one sort, the strata would concrete to a great thickness; and as a thin course or seam of clay or soft matter subsided, a new stratum commenced upon that division. The thickest strata are generally found deepest; and in some places, especially where there is slate or coal, the strata are thinner upwards in order, each divided by a large seam of clay or loose chiver. The edges of the parts of thick strata, of several sorts of stone, meet one against another in lines nearly perpendicular and streight, by their regular sinking and attraction. In other places, mostly where the parts of the strata are thin, the masses at the edges are mixed and lax; but as these soft parts were alternately overlaid by harder, they did not incommode or weaken the solid arch or sphere.

When the shell was thus formed into numerous strata, water being still upon the surface of it, (tho' some of the water borne down along with the several masses was intermixed in the interstices) the cavity (as our author thinks) being full of atmosphere, and gravitation very small; the expansive agent began to hunt or ferret the water out from between the strata of stone, in a horizontal direction strongly, but in a perpendicular weakly, and that force made the strata contract and form fissures,
rifts,

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rifts, or veins transverse, mostly near straight upward, and some inclining, running here generally almost East and West, with smaller cracks in their sides, the fissures beginning and so chiefly larger at the surface of the abyfs, in the thinner strata smaller, the clefts of each new succession of strata being at some distance horizontally from the clefts of those above and below. In the strata where corpuscles of metals, minerals, or spar were lodged, the agent thrust them with the water out at the new-formed edges of the strata, into the perpendicular veins or fissures, the densest particles foremost and the least last, while the water issued from one fissure to another down toward the abyfs, as it would rise out of an open vein to the upper surface now; and these corpuscles were first formed into grains, plates, &c. which being afterwards detached from the water by the then great force of attraction and weakness of gravitation, composed ribs or bodies of ore, and smaller strings. As the water or mineral corpuscles shot, the stone contracted more, and the perpendicular fissures grew wider, sometimes by starts; so the ribs and mineral masses augmented, with shoots of chrystal, spar, &c. and the same cause produced various other receptacles for ore, as bellies, pipes, floats, &c. If these operations had been carried on by gravity instead of attraction, where the water had passage downward, it would have carried the corpuscles of ore along with it, and the ribs must have formed
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ſucceſſively at the bottom of the veins, except ſome ſmall quantity of ſpar ſhot into *ſtalaſtitæ* (ſtony icicles) nor ſhould we have found any loughs or hollows mixt with or beneath the maſſes of ore.

After moſt of the water and ore was driven out, the ſtrata, now come nearer and cloſer, contracted and crackt in a direction from North to South, interſecting the metallic fiſſures (of which thoſe near perpendicular are called veins, thoſe much inclined, loads) at right angles; ſometimes part of the ſtratum and of the metallic vein broke and ſunk into theſe croſs fiſſures, ſome our author has ſeen a few feet, and others ſeveral fathoms: of this ſort are what they call croſs-bars, near perpendicular, and filled with ſpar; and thoſe much inclined called courſe-bars, which ſeldom or never contain metal, but are filled with white or yellow clay. Afterwards the parts of the ſtrata between the fiſſures crackt every way, and divided into leſſer fragments or plates, according to their contexture. The cracks in marble, and ſome other ſtones, are filled with ſpar, which iſſuing out of the pores or carried thither by the water, has variously tinged the edges. Had not theſe cracks been made, and left moſtly open, the force and art of man, with the help of gun-powder, could not have raiſed ſtones out of quarries ſufficient or fit for our uſes; nor could the motion of the air for winds, of water for ſprings, and other the moſt important actions in nature, have gone on with-
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out them; nay, the agent which makes a part of the shell quake, denied vent, would have blown up that part and spread destruction all around. The laxer strata, chalk, chiver, coal, &c. contracted also into fissures, and the finest matter issued into these vacancies and crackt. Nodules of several sorts, as some of iron, split regularly, into cubical or other figures, with the veins full of ribs of spar, where the attraction was uniform. Copper is found mostly in ribs of ore, of different colours, pretty hard, and mixed with sulphur or vitriolic salts; tin, in grains like glass, shot into angles of all sizes, lying in or upon spar; lead, very friable, blue, of various contextures, and mixt with other minerals; iron, in and between thin strata of stone, in ribs and shoots, some attracted into the most beautiful regular figures, of a red or rust colour. Scarce any metal is found pure, without a mixture of other sorts in it; for the corpuscles of metal were small, few in number, and dispersed at great distances.

While the strata and veins were in this situation, some of the fissures, either directly or by communication, reach'd from the abyss straight to the surface, and the sphere of water began to descend through those apertures which are still open and unfathomable: the water, its force being at the bottom, tore away fragments of strata and loose matter from every side, while the more distant water successively pressed in, hurried whatever oppos'd

pos'd it down the currents, and further off made furrows for itself and divided into branches. Where the strata were sufficiently strong, thick and least shattered, mountains, hills and rocks were left; where the parts were weak and yielding, the surface was formed into vallies and dales; then into channels, rivers and rivulets, winding where the water found the softest strata; and lowest of all, the flat countries near the apertures, and the deep shelving seas which communicate with them. And though, as the water and rubbish went down, the atmosphere came up, and gravity increased, till the abyss was full; yet as the force of the water abated, it left fragments of stone large enough to form islands and great rocks, and covered the surface with lesser fragments and nodules broken out of the soft strata, with a great deal jumbled or ground into gravel and sand. The mountain tops caught the wreck of vegetables or whatever swimm'd uppermost; and in the flat countries, whose surface is little above the now level of the sea, a sediment was left of clay, sludge, and other loose matter. When the abyss was full, the remaining water lodged in the seas and channels; the dry ground above its level became continents, islands, &c. and where the apertures were small or soon choak'd up with rubbish, a few stagnant lakes. The variety of soils was owing principally to the differences of descent, and the several distances

from the mouths of the apertures, or, as *Jonah* calls them, the bottoms of the mountains; so in vast tracts of flat land, where the water had a long course, as in *Africa*, the soft stones were beat into fine sand, which sunk and overspread the surface. And now the globe from the centre to the circumference being saturated with terraqueous substance, gravity gave matter another tendency, the strata would extend and straiten the veins, and many of the fissures would close.

The great quantity of rubbish, composed of masses of every size, carried down, must, by the power of gravity, form a solid globe about the centre: as larger portions were pushed in lines through some apertures than others, there may be prominences in this huge inner globe; and in the space between it and our shell, which Mr. *Hutchinson* thinks is very thin, there certainly is a sphere of water. Where there were any chasms in the strata of the inner surface of the shell, 'tis likely the bitumen, sulphur, and some light salts, which emerged out of the rubbish and water, were raised and lodged in them. If the central globe be disposed to move forward, ever so little, faster or slower than this shell, it may shift progressively to one side, vary the centre of gravity, and have some share in the motion of the whole: and perhaps the quantity of iron, which is most frequently found in thin strata, and went down plentifully

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in nodules, ore, or mixt with clay, may occasion that attractive quality which varies the inclination of the needle. From the intermediate sphere of water the vapours for springs and rain rise through the covered fissures, swallows and creaks in the strata; but the returns are made by the large open fissures in the seas and salt lakes, and there currents, whirlpools, spouts, and tornados happen. In those smaller seas where the mass of water is not in proportion to the wideness of the apertures, there is a visible draught, as into the *Mediterranean* through the straits, the main ocean not being drained to a level by its own apertures.

If there was a globe within the antediluvian earth, and the new inner globe was made larger than the old one, this would increase the power of gravity and lessen the attraction, which must have a considerable effect in weakening all the natural faculties of vegetables and animals, so as to render the earth less fruitful, man's life shorter and more laborious, to extend the dimension of the sea and make commerce more difficult, to multiply wants and necessities, and to check the abilities which might supply them. The first internal globe serves also to account for those shells, &c. lodged in strata to the greatest depths, and found on the highest mountains; for the globe being supposed without such connexion of parts as in the stoney crust, it would dissolve first, and come up
with

with the water out of the abyfs, hurrying along with it from the bottom of the fea, fifhes, fand, and any wreck that flood in the way: this rubbifh, reaching the furface of the water before the ftrata was diffolved, would part settle upon the heights, part mix with the thinner ftrata, and part make up the deficiencies of thicknefs in the fifsures and flat places. Shrubs, plants, and fhells of fifhes, which now are the natives of more diftant and hotter climates, being found in the ftrata here, has induced fome to fuppofe, that they were brought thither by mighty currents: but our author thinks, fuch plants might grow and fifh live before the flood in thofe very places where they cannot fubfift at prefent.

The water having carried off the upper ftrata to form the inner globe, and left behind what it had broke but could not get away, and fo conftituted a mixed furface, partly naked ftrata and partly rubbifh, the different fituations of things may be confidered as deep as we have occafion to go. The largeft fragments, which were undermined and pushed down, appear fome inverted, fome edgeways and in all other pofitions, with hard ftones of a leffer fize tumbled, according to the courfe of the current, in trains from the mountain-tops, thence quite down towards the apertures. The vaft beds of nodules of all fizes down to gravel, mixt with particles of metal or ore, are in the valleys.

lies as regularly disposed as could be expected from such a hurry, most like waves rolled over one another in long plains, the lightest going furthest, so that a curious eye may almost trace the several lines of their course, the distance they came, and the succession of each sort. The surfaces of the strata, which stood in the way of the water towards the apertures, are worn into lines declining from the horizon by the force of the torrent; only in some few fresh lakes, the strata are whole on all sides, the fissures they doubtless had into the abyss being stopped with rubbish during the flood, or by the extensions of the strata soon after. In gills or rivulets, where the bottom strata and the edges of those on each side are naked, the edges mostly tally on both sides as to their order, species and thickness; and miners, pursuing veins under gills, observe the strata regular and entire. The sides of the surfaces of strata which rise slowly, are generally covered with rubbish, near smooth, and have suffered least from the water. The scars in the sides of mountains, and the broken cliffs in the sea coasts, are evidently similar in their form, ragged, sloping, flat, covered with loose rubble, &c. except that those strata which are nearest the apertures are torn the deepest.

—To shew the order in which the several successions of veins of metal were formed, the several accidents.

accidents at forming them, the alterations which have been made since, and their appearance in different directions, is the business of the latter part of this treatise, which the curious reader will be pleased to consult, as these papers are already drawn to a greater length by far than was intended.

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F I N I S.

P O S T S C R I P T.

TO shew that *Hebrew* has no use for points, and can be easily read without them, I shall fill up these two pages with a short extract from Dr. JOHN ROBERTSON'S *True and Ancient Manner of Reading* that language.

In order to assign to each character one simple sound, it occurred to him, that, according to the *Greek* historians, the ancient *Pelasgi*, who had an alphabet long before *Cadmus*, contented themselves with sixteen of the *Phenician* (*i. e. Hebrew*) letters, and that they used *Hra* universally for an aspirate, the other aspirates being invented afterwards, as Θ, X, Φ, which were written ΤΗ, ΚΗ, ΠΗ. By considering this old alphabet, and the later model'd one, where the vacancies are filled up with new-contrived characters, and comparing both with the *Hebrew* alphabet, he gives his reasons for fixing the following distinct set of sounds :

א A in call.
ב B.
ג G.
ד D.
ה E, or AI in pain.
ו U, or W.
ז Z in lazy.
ח H.
ט Th in think.
י I, or Y.
כ K, or C in call.

ל L.
מ M.
נ N.
ס Sh in Ship.
ע O, or OA in road.
פ P.
צ J *French* in juger.
ק Q in publique.
ר R.
ש S.
ת T.

Here

POSTSCRIPT.

Here then are found the five necessary vowels: but they did not use them like the moderns, who, in attempting smoothness, forsook the primitive natural manner of writing, and thrust in so many letters for short, obscure and undistinguishable sounds, as *e* in *father*, *ou* in *neighbour*, *a* in *loyalty*, and a thousand others. On the contrary, the *Hebrews* always wrote their vowels, when they were to be pronounced clearly and distinctly, and so long; leaving the obscure or short vowels to be interposed at pleasure, provided they were used frugally and spoken rapidly.

By this method of reading you are not only sure of knowing precisely, and without hazard of the least mistake, how a word when heard spoken must be written, (which cannot be done in any of our languages, where the pronunciation never exhibits to the ear all that the eye discerns in reading) but even the *Hebrew* prose may thereby be read with all the smoothness and harmony any language is capable of, provided you learn to read it deliberately.

